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JOSEPH
AND
HIS BRETHREN

BP. COURTENAY



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J O S E P H

AND

HIS BRETHREN,

“ WHICH THINGS ARE AN ALLEGORY,”

BY

REGINALD COURTENAY, D.D.,

BISHOP OF KINGSTON,

JAMAICA.

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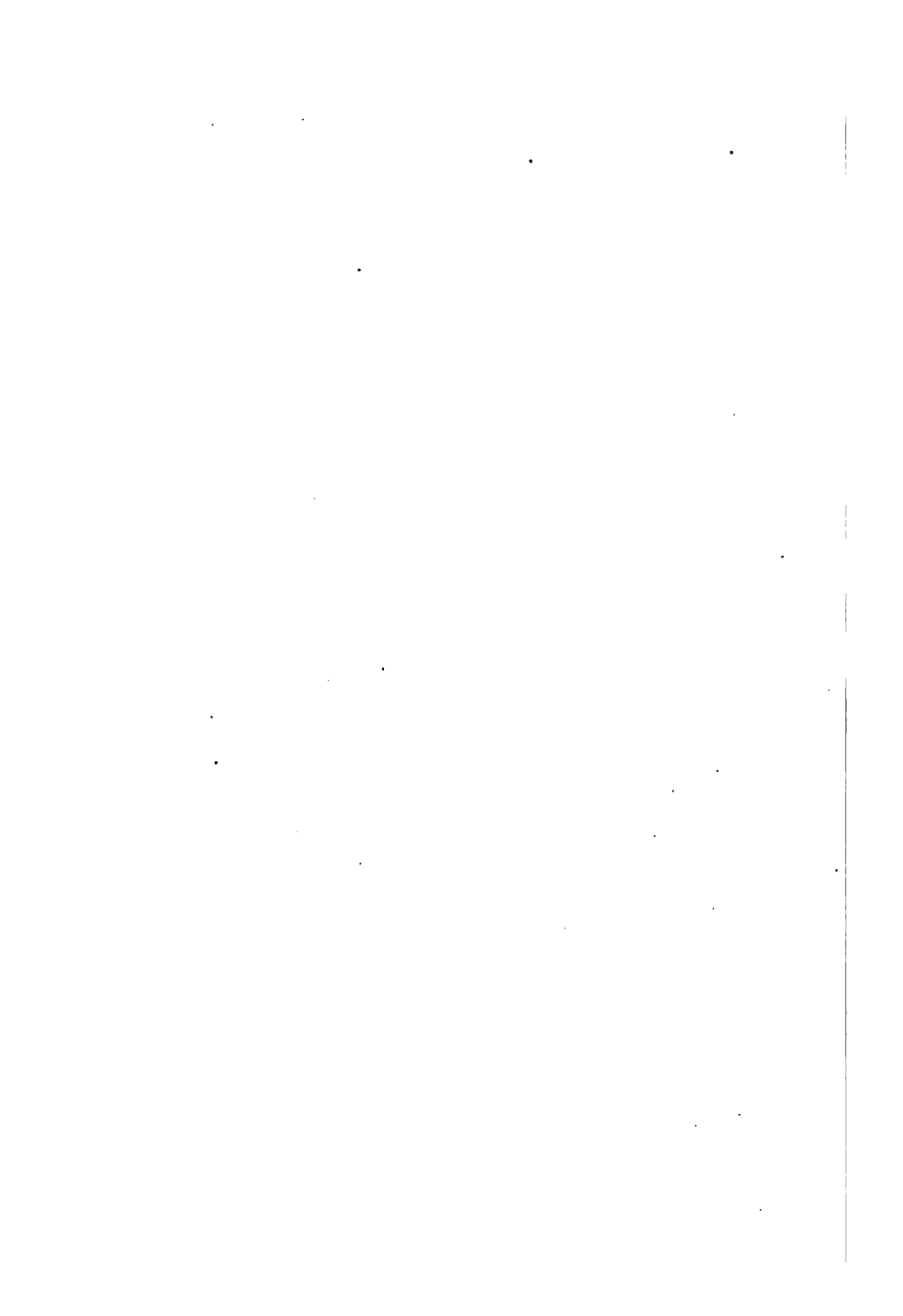
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TO
THE CLERGY OF THE DIOCESE OF JAMAICA
AND
THE PEOPLE COMMITTED TO THEIR CHARGE,
IN THE HOPE THAT THEY MAY FIND HEREIN
TRUTHS NEW AND OLD;
AND MORE ESPECIALLY
TO THOSE AMONGST US WHO SEE NOT THAT
JESUS IS THE CHRIST;
THIS WORK IS SUBMITTED
BY
THEIR UNWORTHY SERVANT,
THE AUTHOR.



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INTRODUCTION.



THE Saviour of men, on the day of His resurrection, drew near unto two of his disciples, and went on the way with them ; and “beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.” While He was thus instructing them, “their eyes were holden, that they should not know Him.” It was needful that their Lord should thus conceal from them His glory, in order to convince them that no strange thing had happened unto Him, but that His sufferings, and death, and triumph over the grave, were in fulfilment of the determinate counsel of God, and, through this conviction, to lead them to a deeper knowledge of His name, and of His power to redeem Israel. To this end He proved to them that His cross and passion, as they had been predestined, were also predicted ; that the Scriptures abounded in prophecies of the things concerning Him ; which things, moreover, had been, at sundry times, and in divers manners, prefigured in the lives of mortal men. Had He prematurely revealed Himself, their delighted and dazzled eyes could no longer have discerned those prophetic “lights shining in a dark place,” to which He desired them to take heed. Christ, the day-star, had arisen ; but that they might

first learn to interpret the mystical language of the lesser lights of heaven, His radiance was for a time concealed.

Although the disciples of Jesus, at this day, are not liable to be "shaken in mind" by a sudden and joyful surprise, as were the two who journeyed to Emmaus, they are still, perhaps, too ready to turn from the prophecy to the fulfilment, the type to the antitype, and to neglect the contemplation of those wonderful and beautiful shadows, which, in varied and rich, and most expressive imagery, prefigured Him who was to come. And it is certain that Christians must suffer some loss by this neglect; because it is certain that the later books of the Bible were not intended to supersede the earlier, but rather to interpret them. The substance was to give meaning to the shadow. Of the prophecies and types in the books of the Law, some, indeed, were primarily intended to serve an immediate, or a temporary purpose; but many, we know, "were written for our admonition," and happened unto others in old times, "for ensamples unto *us*, the actors themselves having no consciousness whatever of the significance of the events in which they bore a part.

As little as Hagar suspected, that she, the rejected bondwoman, represented Mount Sinai, in Arabia, which answered to the Jerusalem of St. Paul's time, and of our own, and which is in bondage with her children, or Abraham, that the words, "Cast out the bondwoman and her son," were to intimate the rejection of the covenant of works, and the introduction of the covenant of grace, could Joseph or his brethren imagine that the love of God in Christ was prefigured in their

history. Yet this story of Joseph and his brethren affords,—as it is hoped the following pages will fully prove—a greater variety of incidents signally prefiguring the “mysteries of the kingdom of Heaven” than can be found in the lives of any other group of personages, or of any individual, named in Scripture—even of those whom the Revelation itself designates as types of the promised Messiah. Of the incidents of this fascinating story, many are of a nature to rouse the tenderest emotions, and gain the hearts of the wise and the simple,—of young and old. And it seems that the very charm of the narrative, its scenes of deep emotion, its romantic adventures, its dramatic completeness, its blending of the supernatural with the familiar, its simplicity,—equalled nowhere, perhaps, but in the Gospels themselves—yield delight and satisfaction so ample, that even the thoughtful student of Scripture has little inclination to seek for more. Even after it has been pointed out, as it has been frequently, that certain incidents of the narrative may remind us of truths concerning Christ and his Church, most persons are content to regard this as merely one of the more interesting portions of the Patriarchal history. But the closer our researches into this record, the more ample will be our reward ; and we shall find that, like the two disciples, we had been with Jesus unawares. The task of the writer, who seeks to show this, will be as easy as it is delightful, and his path in many instances will be over oft-trodden ground. But although almost every commentator on this portion of the Book of Genesis—and the well-known commentary of Matthew Henry deserves especial mention here—has noticed

some of the more obvious resemblances, whereby the Patriarchal shadows may remind us of the evangelical truth, the history of Joseph and his brethren is not commonly recognised in its true light, as a Great Parable, which He who governs all things providentially caused to be acted out, and to be recorded by Moses through "the Spirit of Christ which was in him," not for the children of Israel only, but still more expressly for the spiritual benefit of the Church of the Redeemer. It is not commonly seen that Joseph, as a type of Christ, is to be ranked with Abraham, and Isaac, and Israel, with Moses and Joshua, with David and Solomon, and Elijah, and that the history of his intercourse with his brethren affords a representation of spiritual truths, of christian experiences, which, whether we regard the multitude of particulars which it involves, or the power with which it appeals to *the heart*, as well as the intellect, stands alone, having no parallel in holy Scripture.

JOSEPH AND HIS BRETHREN.



The Beloved Son.

“AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren ; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives : and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age ; and he made him a coat of many colours.”—GENESIS XXXVII. 1—8.

OUR Lord, during the days of his youth, “increased in wisdom and stature, and in favour with God and man,” and at the commencement of His ministry, upon His ascent from the baptismal waters of Jordon, the Spirit of the Lord rested upon him, and a voice was heard in heaven declaring “this is my beloved Son, in whom I am well pleased.”

Joseph, we read, was beloved of his father, “more than all his children.” We must not, however, attach too much significance to the general resemblance here apparent, although it is well worthy of remark. For we shall see hereafter that the type is here imperfect ;

for that another and a greater personage than Jacob afterwards is evidently set forth, as the earthly type of the Heavenly Father. As, when the shadow of an object falls partly on one surface and partly on another, it is only from a certain point of view that the broken outlines are seen to exhibit the form of the original, so here the love of the Father to the Son, as manifested during the earlier part of our Lord's life and ministry, is represented by one person, and for the later periods by another. Jacob, equally with the rest of his children, was to bow down with humble obeisance, and acknowledge his son Joseph as his lord; and he will presently serve rather to remind us of her, the Virgin Mary, who was the earthly parent of Jesus of Nazareth, and who learned, like Jacob, reverently to adore her son.

Although the only reason assigned for his father's preference for Joseph is, that "he was the son of his old age," it cannot reasonably be doubted that, in early youth, as in after life, he well deserved to be the especial favourite of his father. That he was of a purer spirit than his brethren, more fearful of offending God, more conscientious, more alive to the exceeding sinfulness of sin, may fairly be gathered from the recorded fact, that, having been feeding the flock with his brethren, Joseph brought unto his father their evil report. For assuredly this was not from malice, as some have most strangely supposed, nor was it from a jealous desire to secure, by unworthy means, his position as a favorite. He bore his brethren no ill-will. Their envy and hatred against him, the cruel wrongs which they afterwards inflicted

on him, their conspiring against his life, their selling him into Egyptian bondage, failed to extinguish the tenderness of the love wherewith, even after twenty years of separation, and the often-hardening influences of worldly wealth and greatness, their brother repaid their evil with good. He spake not as their accuser; ("Do not think that I will accuse you unto the Father* ") but he could not be otherwise than a faithful witness against them when questioned; and he hesitated not to pour into a father's sympathising bosom, the burden of shame and sorrow, and fear on their account, which troubled his soul. We may compare with this the lamentations in the Fifty-fifth Psalm, which are plainly prophetic of Christ; and may, without presumption, be believed to reveal to us, in part, the complaints of our Lord to his Father in heaven, when suffering under the burden of imputed sin, and the contradiction of sinners against himself.

* John v. 45.

The Coat of Many Colours.

It has been frequently thought probable that this was a sacerdotal garment, given to his son by Jacob, not merely as a token of his especial regard, but to mark his investiture with the priestly office. It was a closely fitting garment—a tunic, similar, it is probable, to that which was afterwards worn by the High Priest of the Jews. “Hannah brought Samuel ‘a little coat’ from year to year, when she came up with her husband to offer the yearly sacrifice. Though Aaron’s coat is not called a coat of many colours, it was so in fact: ‘and of the purple and blue and scarlet they made cloths of service, to do service in the holy place, and made the holy garments for Aaron.’”^{*} Others have held that this coloured garment was nothing more than a mark of favor, “a token of his father’s approbation of his piety.”[†] In each of these opinions there is much plausibility, and, with some modification, they may be reconciled. It is difficult to believe that Jacob, who was still in the vigour of his age, would renounce, in favour of a boy of seventeen, that sacerdotal office which he had long enjoyed; which he had, at an early age, coveted and won from

^{*} See Blunt’s *Scripture Coincidence*, Part I.

[†] Townsend on the Pentateuch.

his brother Esau, by purchasing from him the birth-right, and on the acquisition of which God had permitted His blessing to follow; an office which greatly tended to procure for him reverence in his own household, and which constituted his best title to rule and govern as prophet, priest, and king. Again, though we afterwards hear much of his brethren's hatred towards Joseph as a dreamer of dreams, we find no indication that their jealousy was excited by his having been promoted to the priesthood. And had the priesthood been transferred, would it not rather have been related, that his father gave Joseph *his own* sacerdotal robe, than, simply, that he made him a coat of many colours? And would a robe, properly sacerdotal, be worn, as was the coat of many colours, on ordinary occasions—as on a journey to a considerable distance? All that we can infer with certainty is, that Joseph wore, through his father's favor, a dress conferring distinction. Yet it is by no means improbable, that Jacob may have *associated his son with himself in the priestly office*; suffering him to minister unto the Lord, as did Samuel before Eli the priest.* If this view be admitted, then we can discern a general correspondence here, in the grant of the many-coloured tunic, to that solemn *ordination* of our Blessed Lord to His ministry, which took place on the banks of the Jordon, where He was baptized with water and the Holy Ghost, and pronounced to be the Son of God, even the beloved Son.

* I Sam., ii., 11, 18, and compare v., 28.

The Promised Kingdom and Dominion.

“ And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

“ And Joseph dreamed a dream, and he told it his brethren : and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed : For behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright ; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

“ And his brethren said to him, Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? And they hated him yet the more for his dreams, and for his words.

“ And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more ; and behold, the sun and the moon, and the eleven stars made obeisance to me. And he told it to his father, and to his brethren : and his father rebuked him, and said unto him, What is this dream that thou hast dreamed ? Shall I and thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth ? GENESIS xxxvii. 4—10.

THE dreams which Joseph dreamed, through the secret influence of the Holy Spirit upon his sleeping thoughts, were like those of Pharaoh afterwards,

“doubled unto him twice”: doubled, not as in ordinary instances, by mere repetition, but by causing him to behold, on the second occasion, images different from the first, yet similar in import. This was done in order, first to indicate to him, and to his brethren likewise, that these dreams were not the work of chance, but of design; not the idle fancies of the brain, but, in truth, visions sent from God, and next to show to them, as to the Egyptian monarch, that “the thing was established of the Lord, and would surely come to pass at its appointed time.” Yet we may not unreasonably ask ourselves, whether it was to be expected that the brethren of Joseph should acknowledge the prophetic character of dreams thus singular. It may be supposed that the favours with which his father had distinguished Joseph had kindled ambition in his heart; that the desire for pre-eminence became a hope, and the hope a strong persuasion, secretly cherished by night and by day—whether while labouring with his brothers in the harvest field at noon—suffering from their marked dislike and jealousy, and brooding on his wrongs—or when meditating under the starlit sky at eventide; and that in his slumbers this persuasion took shape as in the dreams recorded—the sheaves of the field or the constellations of the sky being imagined to do him homage—without any supernatural influence. And it may be supposed that his brethren had either wholly disbelieved his tale, or suspected that the wish was father to the thought—that he longed for the time when he might be revenged on them, and repay their contumelies. We must remark, however,—what did not escape their

observation—that the second dream went beyond the first, containing a prophetic intimation, that not his brethren only, but his father and mother also, should bow down before him. That one who so deeply revered his father, should, for a moment, dream of this, an event, too, in itself so exceedingly improbable, unless through a divine impulse, no one can believe. We must conclude that these dreams, and more particularly the last, ought to have been regarded by the brothers, at least as seriously as they were by the father himself, who, though at first he “rebuked” Joseph, yet afterwards “observed the saying.” We must remember that in the Patriarchal days God oftentimes communicated His counsel to man by a dream of the night ; and that to Jacob himself it had been given to behold a vision of the Mount of God, a broad flight of steps piercing the skies, thronged by innumerable angels hastening on their appointed tasks, and on the top thereof, it is probable, a bright cloud abiding, the glory of the unseen Jehovah. And why should not his beloved Son, he would ask himself, be likewise favoured from on high ?

To us, who are of the latter days, and who can embrace at one view so large a portion of the sacred history of the world, it cannot appear singular that a destined type of the Messiah should be himself the subject of prophecy. Such was the case with Noah—who was doubtless prophetically so named,—the consolation of God’s servants in a world lying under a curse through sin :—such with Abraham, the father of nations, with Isaac, the child of promise, with Israel, the

Prince prevailing with God, while to the great forerunner of our Lord, John the Baptist, was given even greater honour, the prophet Malachi, the angel Gabriel, and his father, the priest Zacharias, all testifying of his future greatness.

We wonder not, then, that Joseph, inferior to none as a type of Christ, should likewise be honoured thus. But the light shone in a dark place; the brethren of Joseph feared not God, nor regarded man; they refused to be warned; they were disobedient to the heavenly vision;—for those his dreams they envied and hated him more and more. Thus, in early life, he began to be, by anticipation, a partaker of Christ's sufferings. in precisely a similar manner were the claims of Christ rejected. When the Jews accused Him before Pontius Pilate, He knew that for envy they had delivered Him.* When He declared His divinity, "then took they up stones to cast at Him"; when He "told them the truth which He had heard of God," they were filled with anger. When He declared Himself to be "from Heaven," the beloved Son, the favourite of His Father, in existence before Abraham, the Lord of David, greater than Solomon, one before whom, exalted on the throne of His glory, all mankind should make confession, and bow down in humble obeisance, then took they counsel together, and plotted against his life. When He had raised Lazarus from the dead, they took counsel to put Lazarus also to death.† Day by day their jealous hatred of our Lord increased; they opposed, more and more bitterly, both the Christ and His Father also, not knowing what they

* Matt. xxvii. 18.

† John xii. 10.

did, and that in truth they were fighting against God ; even as the brethren of Joseph despised and defied not their brother only, but the God of all power and might by whom the visions were sent.

But there was one person who acted otherwise, as has been already noticed ;—Jacob, their father, “observed the saying.” This also is typical. For even so it is written of the blessed mother of our Lord, when the Shepherds made known what the angelic messengers had revealed to them concerning her child ; and again when, at twelve years old, returning from Jerusalem, Jesus spoke of His Heavenly parentage, that “Mary kept all these sayings, and pondered them in her heart.”

The Brethren Sought.

"And his brethren went to feed their father's flock in Shechem.

And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan."—GENESIS XXXVII, 12—17.

This account of Joseph's search for his brethren is given with a minuteness of detail in matters not essential to the main purport of the narrative, which merits special notice and consideration. He is sent to his father from the vale of Hebron to Shechem; and there seeks in vain for his brethren, but, by a certain man who met him wandering in the wilderness, he is directed to Dothan, where he finds them. Such particulars unquestionably add to the general interest of the story, by deepening the impression of its reality;

but we may ask, whence is it that they find place in a record not written by one who had personal cognisance of Joseph, but by Moses, after an interval of about three hundred years. They must have been originally related by Joseph himself: and, probably, to those who would feel a deep interest in the tale, and hand it down to later generations, his sons Ephraim and Manasseh,—either directly, or through their Mother Asenath, the daughter of the Priest of On. She, when her children were old enough to feel a lively curiosity concerning the strange and romantic history of their father, would describe his singular adventures with every circumstance which could render the tale attractive to their minds, from the delight of gaining their childish sympathies in what so nearly concerned the parents, from hopeful pride in a family so signally honoured of God, and to the end that when they grew up, they might teach their children the same. And, in many other instances of the same kind, in the Book of Genesis, and in other portions of Holy Scripture, a similar explanation is probably applicable. But all that occurred,—the adventures themselves, the oral relation, the Mosaic record,—all was overruled by that Divine Spirit who was even then, in a mystery, taking of the things of Christ and showing them unto men.

Dothan, it may be observed in passing, memorable as the place of Joseph's sale into captivity, where the God whom he served *seemed* to have forsaken him, became afterwards equally memorable as the scene of a signal interposition of God, to deliver from impending

danger. For here, on the Mount whereon the city was built, when the armies of the King of Syria sought his life, stood Elisha the Prophet, divinely guarded by angelic armies in battle array, by horses and chariots of fire.

But we must return to Joseph, and his search for his brethren. "Come," said his father, "I will send thee unto thy brethren." And he said, "Here am I." It was *not of his own accord* that Joseph left the paternal home : but, when it appeared to be his father's desire, he was found ready. Thus he became a more perfect type of our blessed Lord, who declared, "I came not of myself, but He (my father) sent me." "Lo, I come to do thy will O God : I am content to do it, yea, thy law is within my heart."

Again, the flocks and their shepherds were not where Joseph had expected to find them. The men had led them further, it appears, into a land comparatively strange and *not that which their father intended*. Even so the children of men, whom Jesus came to save, were no longer in their appointed pastures. Far from Paradise, wherein the Lord Jehovah, as a frequent and familiar visitant, had met them face to face, they were in a world estranged from Him through sin. They had gone out from before the presence of the Lord, as did Cain ; they were in a remote wilderness. But they were not forgotten, not uncared for. The Son of God was sent forth on a mission of mercy, to follow them whithersoever they had wandered ; at what distance soever from His holy abode of peace, and purity, and love. Even so Joseph, being sent

forth by his father came unto his own, and his own received him not : he was despised and rejected. He became a man of sorrow, and familiar with grief. A true Prophet, for his dreams were from God, and were fulfilled—he was without honour in his own country, and amongst his own kindred, and in his father's house.

The Brother Set at Nought and Sold.

“And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many colours* that *was* on him; And they took him, and cast him into a pit: and the pit *was* empty; *there was* no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt. And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold

Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no. And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him: but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard."—GENESIS xxxvii, 18—36.

Although for a long time the brethren of Joseph had hated him, and could not speak peaceably unto him, yet he had gone in and out among them unharmed.

Even so did the Lord Jesus for three years continue to make known the hated truth, to provoke the hostility of the rulers of the people, to disappoint, or to enrage the multitude, uninjured by all their malice. Guarded, not by twelve legions of angels, but by that word which proceeded out of the mouth of God, He moved amongst them in the serene majesty of holiness, or lay down to take His rest, having His Father for His hope and fortress, His

castle and deliverer. When the Nazarenes led him to the brow of the hill whereon their city was built, to cast Him down headlong, He, passing through the midst of them, went His way, and came down to Capernaum, and taught in the Synagogue on the Sabbath days. When upon His proclaiming His Divinity, the people that surrounded Him in the temple took up stones to cast at Him, He hid Himself, and retired. He himself declared, "I was daily with you teaching in the temple, and ye laid no hand upon me. But this is your hour, and the power of darkness."

A like opportunity was, in the Providence of God, afforded to the brethren of Joseph. No eye, save of the all-seeing One was upon them in that lonely wilderness : it was "their hour," and the powers of darkness were given leave to work their will. "Let us slay him," they said, "and we will see what will become of his dreams." A wicked thought, at once one of blind folly, of cruelty, and of deep and desperate impiety. For why should the dreams of Joseph have excited feelings of such bitter hatred, unless through a vague apprehension that perchance they might one day be fulfilled ? Had they altogether disbelieved in them, they would have laughed at his idle pretensions ; but now, fearing them to be true, they yet dared to imagine that by depriving their brother of life they could defeat the counsels of the Most High.

Just such a spiritual darkness as this overspread the mind of Herod, when he sought the life of the young child, Jesus of Nazareth. He closely enquired of the Magi what time the star appeared, and as carefully of

the Scribes, where the Christ should be born. Gaining the information he sought, by hypocrisy and guile, he sent to slay all the children in Bethlehem, or in the coast thereof, from two years old and under. He believed in the prophets, he believed in the Heavenly sign, yet sought to destroy Him whose eternal reign they foretold ! Such are the deeds to which Satan is permitted to impel men ; Satan, the father of lies, a murderer from the beginning ; the antagonist of that God, who is truth and love.

Again, at a later period of our Saviour's ministry, a like spiritual darkness was on the hearts of the Chief Priests. They feared Him who, by their own confession, had " done many miracles," had saved others, and even raised the dead ; and because they feared, they hated him, and dreamed that they could destroy Him.

The brethren of Joseph were so far diverted from their first design, by the intercession of Reuben (who desired to rescue Joseph, and restore him to his father) as to resolve to shed no blood : but, with even greater barbarity, to leave him to die a lingering death in a pit wherein was no water, at once his prison and his grave. Having cast him into the pit, with hardness of heart almost incomprehensible—wickedly rejoicing at having freed themselves, as they thought, from a deeply dreaded humiliation—without leaving the place " they sat down to eat bread" ; all but Reuben, who had left them, either because he could not endure their company, or else that he might the better accomplish his design of privately revisiting the place of his brother's confinement. His conduct may remind us

of that of Pilate ; who timidly sought to rescue Jesus, arguing, " what evil hath he done ? I will chastise him, and release him." But there does not appear to be a truly typical resemblance.

It was not the will of God, however, that Reuben's design should be accomplished. Since it had been pre-ordained and predicted of the Saviour, that He should be sold for money, and delivered unto the Gentiles, therefore Joseph, the appointed type of the Saviour, was neither put to death by his brethren, nor restored to his father. God caused Midianites merchantmen to pass by, and the proposal of Judah was agreed to, and they sold Joseph to the Ishmeelites for twenty pieces of silver, and they brought Joseph into Egypt ; and there *he was sold a second time* into slavery, to Potiphar, an officer of Pharaoh's, and Captain of the Guard.

Here also a remarkable coincidence is apparent. For in like manner was Jesus delivered for money into the power of the Chief Priests ; and by them again transferred to the hands of the Roman Governor. The close correspondence between the betrayal of our Lord, and the sale of Joseph, must strike every reader, and has been generally felt to be far from accidental ; and hence chiefly it has been inferred that Joseph was divinely ordained to be a type of the Messiah. Yet here we have merely one of the more salient and obvious of very many points of agreement, " a cloud of witnesses" encompassing us, and testifying variously to the same wonderful truth.

No mention is made in *this* part of the sacred record

of the feelings or demeanour of Joseph, during this bitter trial ; but we know, from the subsequent confession of his brethren themselves, that his soul was in bitter anguish, and that he earnestly entreated them for mercy. GENESIS XLII. 21. But when those entreaties had failed to move them—when, in utter despair of deliverance, he awaited death in the pit, or a life-long bondage under an Egyptian taskmaster, we surely cannot doubt whither his sorrowing thoughts were turned—to the home of his youth, now lost to him for ever, where in a father's tender love he had found safety and happiness—to the revered parent whose authority had hitherto restrained the malice of his brethren, but who was now, alas ! far off, and stretched forth no hand so save him. Oh ! my Father, he would exclaim, why art thou not here to deliver me ? why so far from my health, and from the words of my complaint ? Behold, I cry in the day-time, but thou hearest not, and in the night season also I take no rest. Then having recourse to prayer, he would lift up his soul to the God of his Fathers, the all-seeing One, the all-righteous, the all-merciful, who heard his prayers, and knew all his sorrows, and who certainly would not forsake his servant, even in the valley of the shadow of death.

Although we may find a sacred pleasure in tracing these resemblances, we should yet rejoice to perceive that in several respects the comparison fails—that the shadow inadequately represents the glorious reality. For the sufferings of Joseph were wholly unexpected and involuntary ; nor did he at that time know the

counsel of God concerning him. But Jesus had God's law written in His heart, and was content to do His will: He went, as it was written of Him, freely, and of His own accord ; and great as was His agony, yet His final prayer was, simply, "Father, if this cup may not pass from me, except I drink it, THY WILL BE DONE."

The Bondage.

"And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured."—Genesis xxxix 1 to 6.

The brief period during which Joseph lived as a favoured servant, and in a relatively prosperous condition, in the house of Potiphar, constitutes an interval of ease, to which the history of our blessed Lord affords no parallel. For during the interval between the betrayal and apprehension of Jesus, and His crucifixion, there was no respite from distress, no moment at which

His enemies, relenting, showed Him favour, or suffered Him to repose—and herein, just as in the Great Sorrow, the agony in the garden, the *antitype surpassed the type*. From the cup which it was given Him to drink on account of sin, none of the bitterness was extracted ; but He stood forth as the First of Martyrs, “made perfect through sufferings,”—as none other of the children of men have been, or shall ever be perfected. “For it pleased the Father, that in Him should all fulness dwell” ; and the very *contrast* between our Lord, and Joseph, his forerunner, should remind us of the prophetic confession, that there was no sorrow like unto His sorrow, wherewith the Lord afflicted Him in the day of His fierce anger.

The False Accusation.

“ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand; *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and was fled forth, That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until his Lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted up my voice and cried, that he left his gar-

ment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant unto me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound : and he was there in the prison."—

GENESIS XXXIX, 7—20.

Our Lord Jesus Christ, having been sold and betrayed into the hands of His enemies, was falsely accused before the hastily gathered assembly of the Chief Priests, and Elders and Scribes, and condemned for blasphemy; and then, being bound, was delivered to Pontius Pilate, the Governor, before whom He was "accused of many things" by the Jews, until at length Pilate, overcome by their rancorous importunity, by the representation that Jesus was a disturber of the public peace, and the argument, "If thou let this man go, thou art not Cæsar's friend," reluctantly gave sentence that it should be as they required, and delivered Him to be crucified.

Even so Joseph, having been sold into bondage, was falsely accused, and condemned—to a long, perhaps a life-long imprisonment,—as for an offence, it seems, *against public law*—"in the place where the *King's prisoners* were bound."

We shall now consider the circumstances, and examine the character, of the false accusation brought against the faithful servant of Potiphar; and against the Messiah, his antitype; and compare the charges one with another. The enquiry is of deep interest, the points of resemblance very numerous, the agreement truly wonderful.

(1.) The charge against Joseph was that he had attempted to *usurp the place and the privileges* of the rightful Lord and Master of the house : and on this charge he was in fact condemned.

Now Jesus being in the palace of Caiphas the High Priest, where the members of the Sanhedrim were assembled, "at the last came two false witnesses and said, this fellow said, I am able to destroy the temple of God, and to build it in three days." The exact significancy of the singular declaration thus attributed to Jesus did not evidently appear. "The High Priest came and said unto him Answerest Thou nothing? *What is it* which these witness against Thee? But Jesus held His peace"—which, according to the Jewish law, was equivalent to an admission of guilt. It is true that the Council did not immediately pronounce Him guilty of a capital crime; but from the adjuration of the High Priest which followed, we may conclude that they understood Jesus either to have laid claim to Divine Power, or else to have been ready to desecrate and violate God's temple—in either case blasphemously making himself the RIVAL OF GOD—whether as His opponent, in profanely destroying, or as His co-worker, in miraculously re-building. How evident the analogy between this, and Joseph's imputed offence,—his attempted rivalry of Potiphar? When, in answer to the High Priest's adjuration, our Lord declared himself to be the Son of God, who should hereafter come in the clouds of heaven to sit upon the Judgment Throne, they unanimously pronounced Him to be "guilty of death" for blasphemy ;—for claiming

privileges belonging to God alone, the rightful Lord and Ruler of the universe.

But to temporal dominion He made no claim—of Spiritual dominion He claimed that share only which either was, or would hereafter become, rightfully His own. The analogy continues unbroken.

Again, Jesus being “delivered to the Gentiles,” and accused before the Roman Governor, the Chief Priests and Elders complained, “We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He himself is Christ a King.” The charge is still analogous to that brought against Joseph. Whether as Son of Man, claiming superior temporal authority, or as Son of God, claiming Divine Powers, Jesus was *falsely accused of usurping another's rights*.

(2.) The crime alleged was one which Joseph had *peculiar facilities for committing* ; for he had lawful business in the house, when no man but himself was within. In this circumstance also, Joseph's position rendered him the type of Christ. For Jesus was accused of pretending to be a King, and, had He suffered them, the people would gladly have accepted Him as such ; they welcomed Him with Hosannas on His public entry into Jerusalem ; they *misconstrued* this act of meekness and lowliness ; and were afterwards deeply disappointed, and provoked to turn against Him. Even so, it is not improbable, did the wife of Potiphar misconstrue the respectful attentions of Joseph, and being disappointed, was the more bitterly provoked to revenge. Again, Jesus was

accused of attempting to procure for himself the reverence and worship due to God alone. And if, instead of abiding in the calling whereunto He was called, and retaining "the form of a servant," Jesus had listened to the tempter's voice which said, "If thou be the Son of God, put forth Thine unbounded miraculous powers, give full proof of Thy divinity," the people would undoubtedly have adored Him.

(3.) The offence was one to which Joseph was *repeatedly solicited*: "day by day."

Even so was our Blessed Lord, as we know, repeatedly tempted. Thrice did Satan, (*taking occasion when no one was present*, as did the Wife of Potiphar,) in the wilderness, on the mountain top, on the pinnacle of the Temple, solicit our Lord to gratify some natural desire of the heart, and to *forget that he was a servant*: and again, in the Garden of Gethsemane the Evil One sought to influence him through his dread of suffering; and to deter him from drinking the cup of self-denial. More than once the people manifested their eager desire to have him as a ruler; nay, once—even as Potiphar's wife seized Joseph by his garment,—they sought to "take him by force to make him a king:" and as Joseph "fled and got him out," so Jesus "departed into a mountain Himself alone."

(4.) To a man of corrupt mind, the temptation *would have been a very powerful one*. The wife had probably been chosen for her beauty; and Joseph was of an age generally susceptible of such an allurements. If *over him* the temptation had no power, we must find

the explanation of this in the temperance, soberness, and chastity, in the sense of honour, in the fear and love of God, which were habitual with him.

And had not Jesus been more than man, the temptations to assume regal authority would have been powerful. And, if superhuman *power* had not been in Him, combined with perfect moral rectitude, perfect holiness, He would have been under a strong temptation to grasp at all which this world can afford of pleasure,—all that a worker of miracles could command. All the kingdoms of the world, all, and *more* than all the glory of them, were offered to His acceptance, if He would take advantage of His position, and prostitute His high powers for their attainment.

(5.) The charge made against Joseph was not merely false, but the very *opposite* of the truth; for Joseph had not only refused, when strongly tempted, and repeatedly solicited, but had, moreover, faithfully and solemnly remonstrated with the temptress, expressing his abhorrence of ingratitude and treachery, his fear to commit a sin against God: and it is *highly probable*, that, unless his previous conduct had been irreproachably pure, the Hebrew slave would never have been admitted to the honourable and confidential post he occupied. Here also the analogy is evident.

Jesus, who was accused of perverting the people, and forbidding to pay tribute to Cæsar, because (as they would have it understood) He was Himself a king, superior to Cæsar, had both paid tribute, and enjoined the payment on others. He, whom they had accused

of a design to profane the temple, had shown Himself full of zeal for its honour as the house of God, or, taking our Lord's word concerning the temple, as He actually uttered them—"Destroy this temple, and in three days I will build it up,"—in their true meaning and reference to "the temple of *His body*," we find that He did actually restore again what they had destroyed,—what, at the time they brought the accusation, they were seeking to destroy. Nay, He more than restored it; for He assumed a *more perfect body*, a building of God, "a house not made with hands, eternal in the heavens." He who was accused of blasphemy, had in all things sought his Father's honour, had spoken and acted in His Father's name; and as was Joseph also in his degree, was "faithful to him that appointed him," in all His house.

6. The offence with which Joseph was charged was one the *refusal* to commit which was *highly dangerous*. This is evident, and on the point we need not enlarge. The revenge taken by the wife of Potiphar was, alas! as *natural* as it was base. Joseph must have clearly foreseen that the "*spretæ injuria formæ*" would excite a *hatred* as violent, as unscrupulous, and more lasting, than the baffled passion from which it sprang—hatred which could hardly be appeased, until it had accomplished his ruin.

In this also Joseph prefigured our Lord, though the antitype surpassed the type. For Jesus, "knew what was in man," and with Divine prescience infallibly foresaw the cruel and shameful death to which His vo-

luntary humiliation would lead—yet, not in the face of *danger* but with the *certainty* of suffering. He persevered in that humiliation, and insteadfast obedience to His Father's will, till His baptism of blood was accomplished.

7. The accuser *herself* was *guilty* of the very offence with which Joseph was charged. She had committed adultery already in her heart; and had repeatedly endeavoured to tempt him whom she accused into the actual commission of the same sin. All this was likewise true of the accusers of our Lord Jesus Christ. They who accused Him of making himself a King had themselves endeavoured to induce Him to assume regal authority; they sought to *set Him in Cæsar's place*, hoping thus to free themselves from the imperial yoke, of which, as their repeated insurrections proved, they were growing more and more impatient, (and who shall say that a dark desire of wholly freeing herself from the matrimonial yoke, and raising Joseph to the position of master of the house, never entered the mind of the wife of Potiphar?) they who accused Him of threatening destruction to the temple which they professed to revere, and by which they swore, had themselves made it a den of thieves; and their actions tended directly to bring destruction upon it, and did actually cause its destruction forty years afterwards. They who accused the Christ of blasphemy, had themselves opposed and hated both Him and His Father.

The Condemnation.

Here again we meet with much in which the marvellous correspondence of type and antitype is manifested. *Joseph suffered in silence.* He made no attempt to excuse himself, by accusing her whose hatred and falsehood occasioned his condemnation. He suffered unresistingly. It may be that he was never admitted into the presence of Potiphar,—nor confronted with his accuser,—that he had no opportunity for making his defence. But, even so, Joseph was still, though unconsciously, the type of Him, who, having the power to speak in His own defence, answered not a word, but, with the patience of love, enduring all things for our sakes, “went, as it was written of Him, “into the prison and bondage of the grave.” “As a sheep before her shearers is dumb, so He opened not his mouth.” The place of his confinement, was “*where the king’s prisoners were bound.*” Potiphar might, perhaps, have assigned for Joseph some separate place of confinement belonging to his private residence ; but he sent him rather to the public prison, of which he himself had the controul, c. XL., v. 3. Here, again, are foreshadowed “the things of Christ.” “He was *numbered with the transgressors.*” He suffered as a common malefactor.

The Bitter Cup.

We find nothing recorded in the Book of Genesis of the feelings of Joseph on this trying occasion ; but no record was needed. Condemned to a double bondage,—a slave, and an *imprisoned* slave, in a foreign land, a lot more bitter could hardly be imagined, save that he had for his consolation the consciousness of innocence, and the assurance of Divine aid. Yet even the consciousness of innocence had its sting. The master whom he had served so faithfully, whose confidence he had merited and obtained, now regarded him as a traitor, and had become his enemy. The sin which he had steadfastly refused to commit was laid to his charge ; his very innocence had caused his condemnation. It was a bitter thing to be imprisoned, still more to suffer at the hands of the master whom he had served with unshaken fidelity. Who fails not to discern here the type of Him, in whose cup of sorrows the bitterest ingredient was, not the cruel mockings and scourging, not the shame of a public execution, not the pangs of crucifixion, but the wrath of that Heavenly Father, who had before signally honoured Him, had pronounced Him His beloved Son, in whom He was well pleased ; and whom He had loved and served with the devotion of a pure and perfect heart ?

The Lord of the Prison.

“ But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison ; and whatsoever they did there, he was the doer *of it*. The keeper of the prison looked not to anything *that was* under his hand ; because the LORD was with him, and that which he did, the LORD made *it* to prosper.”—Genesis xxxix, 21 to 23.

It may be recollected, that we failed to find in the comparatively favourable condition, which Joseph, through his fidelity, and through God's visible blessing upon all that he did, had acquired in the house of, his master Potiphar, the type of any of “ the things of Christ,” and this, because our Blessed Lord had *no respite from suffering* between the time when He was sold for money by Judas Iscariot, and His condemnation to death. So we find nothing typical here, in the condition of comparative freedom, and the remarkable extent of authority which Joseph acquired through the favour of the keeper of the King's prison. We believe that our Lord when in the grave had *no exemption from its penalties*, but that in this, as in so many other respects, the antitype transcended the type, exhibiting

in His more profound abasement, a higher perfection.

Some persons, however, who view the death of Christ in a different light, will perhaps be induced to trace in the Mosaic record concerning Joseph a confirmation of their opinion. They believe that our Lord, when he entered the realms of Hades, entered as a conquerer; bringing into these desolate shades a light and life not their own; nay, proclaiming in them that gospel which His apostles afterwards preached on earth. They refer to the words of St. Peter,—‘Christ was put to death in the flesh, but quickened in the spirit; by the which also he went and *preached unto the spirits in prison*, which sometime were disobedient, when once the long suffering of God waited, in the days of Noah, while the ark was preparing.’ But all that St. Peter asserts is, that our Lord preached to the spirits in prison *by the same spirit* by which He was quickened; not by any means that He preached while He was numbered among the dead. And indeed, if there be meaning in words, the quick are not to be confounded with the dead; but to be ‘quickened’ is to be raised again from the dead, which happened to our Lord not on the cross, but on the third day after His crucifixion. *Then* it was that the quickening spirit of immortal life, which utterly abhors and is incompatible with the state of death, visited and reanimated His mortal soul.

Let us consider, too, by what means Christ triumphed over death. Even by first submitting to death. ‘He tasted death for every man;’ and ‘through death sub-

dued him that had the power of death.' He drank this bitter cup, and drained its very dregs, that the vials of wrath might not be poured out upon guilty men. Whatever gloom, then, there was in Hades before the advent of Christ, into that gloom He entered ; whatever were the ' pains of death' for the worst of sinners, those pains He underwent ; nay, whatever *would have been* the utmost tyranny of Hades and Death over men, but for His mediation, to that Christ for a time succumbed. By no less a sacrifice could He have accomplished His great design of subduing death, by first submitting to death. To suppose that the grave was a more lightsome place to Him than it is, or would have been, to the worst of sinners, is to forget the price which was paid for redemption ; and to leave room for the conscience-stricken sinner to dread lest he should be excluded from the benefits of the resurrection, since so dark a death as *his* had not been undergone by the Saviour. By first enduring all, Christ overcame all. Not in descending into the abyss, but in ascending up on high, He led captivity captive. Hades did not acknowledge Him as a conquerer till on the third day He broke her bonds asunder, and cast away her cords from Him ; and mounted His eternal throne on ' the holy hill of Sion.'

No more inappropriate season for preaching could possibly be imagined, than that which is arbitrarily chosen for the publication of the gospel to the ' imprisoned spirits.' That they were in Hades at the time we have indeed ample reason to believe ; but they were then as it were in the condemned cells, be-

yond the reach of reprieve, and waiting till they should be summoned from the bottomless pit to go into perdition.*

This argument will not perhaps convince all readers. Some will be inclined rather to adopt the supposition that there is a typical resemblance here, that Joseph entering the King's prison speedily assumed the chief government therein, as if in this he typified Christ, entering into the bondage and prison of the grave, but entering it unfettered, and manifesting himself as one who was the Lord of death, and held the keys of Hades, and had controul over all the souls that were therein.

* From the Future States. By the same author, p. 286.

The Malefactors.

“ And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt. And Pharaoh was wroth against *two of* his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound. And the captain of the guard charged Joseph with them : and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad. And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to-day ? And they said unto him, We have dreamed a dream, and *there* is no interpretation of it. And Joseph said unto them, Do not interpretations *belong* to God ? tell me *them*, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold a vine *was* before me ; And in the vine *were* three branches : and it *was* as though it budded, *and* her blossoms shot forth ; and the clusters thereof brought forth ripe grapes : And Pharaoh's cup *was* in my hand ; and I took the grapes, and pressed them into Pharaoh's cup, and

I gave the cup into Pharaoh's hand. And Joseph said unto him, This *is* the interpretation of it : The three branches *are* three days : Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place : and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee unto me, and make mention of me unto Pharaoh, and bring me out of this house : For indeed I was stolen away out of the land of the Hebrews : and here also have I done nothing that they should put me into the dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream ; and, behold, *I had* three white baskets on my head : And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh : and the birds did eat them out of the basket upon my head. And Joseph answered and said, This *is* the interpretation thereof : The three baskets *are* three days : Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree ; and the birds shall eat thy flesh from off thee. And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants : and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again : and he gave the cup into Pharaoh's hand. But he hanged the chief baker : as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him."—Genesis XL. 1—23.

There were two others of whom special mention is made, as consigned to the same prison with Joseph—though not indeed exactly at the same time. Of these

one is after a while liberated, the other executed. Joseph had foretold their fate—interpreting the dreams which God had sent them.

“Yet within three days,” said he to the chief butler, “shall Pharaoh lift up thine head, and restore thee unto thy place.”

Even so, when Jesus suffered there were two others crucified with Him, the one on the right hand, and the other on the left; to one of whom He foretold, To-day shalt thou be with me in Paradise. We must not speak with confidence where all is conjectural; but it must be remembered, that the words “within three days,” are significant and typical, for it is not altogether improbable that the fulfilment of Christ’s promise to the penitent robber took place after His own resurrection. For it is certain that the words of our Lord, on several occasions, prior and subsequent to His crucifixion, require some latitude of interpretation in respect to time. “Now is the son of man glorified.” “I go to the Father.” “I ascend to my Father and your Father, to my God and your God:” declarations which were not fulfilled till after forty, or more than forty days had expired. But this point must not be insisted on. The general resemblance is sufficiently striking. We have more than sufficient matter for reverent admiration, when we find in the liberation and restoration of the chief butler of Pharaoh, a not obscure type of a soul’s entrance into Paradise, through repentance and faith in the Redeemer; and in the previous pre-

diction of the fate of each prisoner by Joseph, an intimation that the Son of God knoweth what is in man, and knoweth them that are His, and who will hereafter serve under Him in the courts of heaven.

The Dreams of Plenty and Famine, AND THEIR INTERPRETATION.

“ And it came to pass at the end of two full years, that Pharaoh dreamed : and, behold, he stood by the river. And, behold, there came out of the river seven well-favoured kine and fatfleshed ; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favoured and leanfleshed ; and stood by the *other* kine upon the brink of the river. And the ill-favoured and leanfleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time : and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream. And it came to pass in the morning that his spirit was troubled ; and he sent and called for all the magicians of Egypt, and all the wise men thereof : and Pharaoh told them his dream ; but *there was* none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day : Pharaoh was wroth with his servants, and put me in ward in the captain of the guard’s house, *both* me and the chief baker : And we dreamed a dream in one night, I and he ; we dreamed each man according to the interpretation of

his dream. And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored to mine office, and him he hanged. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved *himself*, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: And, behold, there came up out of the river seven kine, fatfleshed and well-favoured; and they fed in a meadow: And, behold, seven other kine came up after them, poor and very ill-favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: And the lean and the ill-favoured kine did eat up the first seven fat kine: And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them: And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me. And Joseph said unto Pharaoh, The dream of Pharaoh *is* one; God hath shewed Pharaoh what he *is* about to do. The seven good kine *are* seven years; and the seven good ears *are* seven years: the

dream *is* one. And the seven thin and ill-favoured kine that came up after them are seven years ; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh : What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt : And there shall arise after them seven years of famine ; and all the plenty shall be forgotten in the land of Egypt ; and the famine shall consume the land ; And the plenty shall not be known in the land by reason of that famine following ; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. Now, therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt ; that the land perish not through the famine.—GENESIS XLI, 1—86.

At the *end* of two *full* years, that is in the third year of Joseph's captivity, King Pharaoh dreamed dreams, of which the result was the liberation of the captive. "We are assured," says Bishop Pearson, "that the Messiah was to rise again, by those types which did represent and pre-signify the same. Joseph, who was ordained to save his brethren from death who would have slain him, did represent the Son of God, who was slain by us, and yet dying saved us ;

and his being in the dungeon typified Christ's death ; his being taken out from thence represented His resurrection—as his elevation to the power of Egypt next to Pharaoh signified the session of Christ at the right hand of the Father : and the liberation in the third year, moreover, typified the resurrection on the third day.

The dreams of Pharaoh, as interpreted by Joseph, were of *plenty about to be devoured by famine*,—of an abundance which in the event proved so great, that we may suppose it to have been supernatural (though effected *by means* of the river, out of which came forth the fat-fleshed and the lean kind,) succeeded by a scarcity so great, through a failure of the fertilizing waters, that “the plenty should not be known in the land by reason of the famine following,” for it was to be “very grievous.” Spiritually understood, these things represent *the mystery of the permission of evil ; of good liable to be overcome by evil ; of a world in need of redemption from grievous and utter ruin*. And the counsel of Joseph was, that the corn, the produce of the plenteous years, should be treasured up, in order to supply the wants of the people during the famine,—a measure which we find it was committed to *Joseph himself* to carry into execution. Spiritually understood, we may discern in this history a prophecy of the advent of the Redeemer ; one “in whom are hid all the treasures of wisdom and knowledge ;” through the supplies of whose grace and mercy alone the moral wants of our earthly and fallen state can be effectually relieved, and *evil overcome of good*.

It came to pass in the morning after he had beheld these visions, that the spirit of Phoroah was troubled, and he called for all the magicians and wise men of Egypt; but there was no man that could interpret his dreams—none, until an interpreter was found in the young Hebrew captive, Joseph, the favoured of God. Let this be compared with the vision beheld by St. John, described in the 5th chapter of the Apocalypse. “I saw in the right hand of Him that sat on the throne, a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the elders, stood a Lamb, as it had been slain, having horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne.”

The book sealed with seven seals, the volume of mysteries which none could reveal, was opened by the Lion of the tribe of Judah, the Lamb as it had been

slain, and it was found to contain the history of the contest between moral good and evil, until the consummation of all things, and the perfect redemption of the world by our Lord Jesus Christ, "when the mystery of God shall be finished." Even as none, save the Lamb as it had been slain, the liberated prisoner of the grave, could open the book of mystery, and foretell the workings of evil, and show how it was to be overcome, so none but Joseph, delivered from captivity, through the divine spirit that was in him, could interpret the dreams of plenty and famine, and point out, and himself provide, a way of relief for the wants of men.

As in the courts of heaven stood the Lamb, in the midst of the throne and of the four beasts and of the elders, and took the sealed book from the hand of Him that sat on the throne, and opened the seals thereof, so stood Joseph, the type of the Redeemer, before Pharaoh and the magicians and wise men of Egypt, to hear, and to interpret. "And Pharaoh called Joseph's name Zaphnath-paaneah," signifying, perhaps, the Revealer of Secrets, or the Man to whom secrets are revealed. Shall the christian consider this as mere accident? or was it not rather that God, designing to glorify His Son, caused Pharaoh to confer on Joseph a name which should be *typical* of Him who is in the bosom of the Father, and to whom every mystery is known, who came into the world to bear witness unto the truth, "by his Knowledge to justify many," and "to bring life and immortality to light."—Isa., LIII, 11.

But other significations have been given to the name; and these shall be considered hereafter.

The Exaltation.

"And Pharaoh said unto his servants, can we find *such a one as this is*, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there* is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck: And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt. And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt."—GENESIS, XLI, 38—45.

"Can we find," said Pharaoh, "such a one as this is? *A man in whom the Spirit of God is?*" Every Christian may surely answer, *We have found one with whom Joseph cannot compare; in whom abideth the Spirit of God in ampler measure, in union more inti-*

mate and profound than in any other of the sons of men ; perfectly, and infinitely. The words of Pharaoh were intended to suggest to christians, that "mystery of the Holy Incarnation," which angels desire to look into. And we should observe, that this mysterious truth must be contemplated in two different aspects. Jesus Christ was found in fashion as a man, and *was man*, and as man He received the Spirit as a *gift* from God the Father. Thus it was declared by the Angel Gabriel to the blessed mother of Jesus, "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing which shall be born of thee, shall be called the Son of God." Thus also it is said, "God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, for God was with him." And so our Lord applied to himself the prophetic words of Isaiah : "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel," etc., and the very name of Christ, the Messiah, the Anointed One, reminds us of this truth. But the entire *dependence* of Jesus on the Father is in other places more fully stated. "I can of mine own self do nothing ; the Father that dwelleth in me, He doeth the work." "Man doth not live by bread alone ; but by every word that proceedeth out of the mouth"—every ordinance—"of God." Yet in this dependence was no weakness nor imperfection. "God giveth not the Spirit by measure unto Him ;" and we may perhaps add ;—"In Him dwelleth all the fullness of the Godhead bodily." Now that we may clearly discern in Jesus

the antitype of Joseph, we are to contemplate him *as man*; as a man to whom the Father gave the Holy Spirit, and then to discern that *Jesus Christ is God*, "God over all, blessed for ever." The word which was with God, and was God, was made (or became) flesh, and we are not left to infer, but are expressly informed, that when this mysterious Incarnation was effected, the Son of God "emptied himself," and in some manner, although it was not possible that he should cease to be God, placed himself in a position of subordination and dependence, taking on him "the form of a servant; and being made in the likeness"—that is, truly in the nature—"of men." Jesus Christ is therefore man. As man He received of God the Father honor and glory. As man He was, "by the right of God, exalted;" angels and principalities and powers being made subject unto him, even as Joseph was given power, not only over the lower castes of the people, but over the highest authorities, military and sacerdotal.

Pharaoh invested Joseph with a ring, the symbol of delegated authority, and in this instance, of *supreme* authority: he took it from his own hand, to put it upon Joseph's hand. He anointed him with a costly robe, and a chain of gold—symbols of the highest degree of favour. In all this Joseph was passive. He had not sought this supreme dignity; it was conferred upon him by the will of the King, who, doubtless, in this exercise of his power, was unconsciously influenced by a Divine impulse. Not in honour of Joseph did the King invest the young Hebrew prisoner with the ring,

and the robe and the chain, and cause him to ride in the second chariot which he had ; but all this was done for His sake who “ glorified not himself to be made an High Priest, but was called of God,” who received of the Father honour and glory, and to whom were *given* the heathen for an inheritance, and the uttermost parts of the earth for His possession.

“ Because God hath shewed thee this,” said Pharaoh to Joseph ; “ because thou hast revealed the counsels of God, and pointed out the way of deliverance from evil—thou shalt be over my house, and according to thy word shall all my people be ruled ; only in the throne will I be greater than thou.”

Here we have foreshadowed, and that in outlines of no doubtful meaning, the exaltation of the Messiah. As Joseph came forth from his prison to stand before the King for a while, then to assume, as his delegate, power over all Egypt, so did Jesus Christ come forth from the prison and bondage of the grave, after a brief interval, to ascend to heaven, to sit down on the right hand of the Majesty on high, all power being given unto Him in heaven and in earth, over cherubim and seraphim, over all the children of men. As Pharaoh claimed to be greater “ in the throne,” so, though all things were put under the feet of Jesus, and nothing left that was not put under Him, “ it is manifest that He is excepted (even the Father) which did put all things under him.”

When Joseph mounted the royal chariot, they

cried before him, "Bow the knee," and as he made his royal progress, they proclaimed him lord, and the knee was bent in homage. He went out over all the land of Egypt, in the city and in the desert, in every home, amongst every people, barbarous or civilised, which at that time acknowledged the sceptre of Pharaoh. So was Jesus exalted, that at His name every knee should bow, of things in heaven and earth, and under the earth, and that every tongue should confess Him Lord. Whether on the exaltation of Christ the ministry of angelic heralds was employed to proclaim His ascension, and His ascendancy, in every region of the worlds spiritual, as yet we know not. But on earth we do know, that the ministers of Christ are thus employed continually, clearing the way for His entrance into the hearts of men, and demanding that all, in every land, should believe in Him as a Saviour, and acknowledge Him as a King, bending in lowliness before Him.

Shortly after Joseph's elevation, it appears, his predictions were fulfilled, and the seven years of plenty commenced. How greatly this must have tended to confirm the confidence of the King and of all the people, in the wisdom of Joseph, and in the excellency of the spirit that was in him, we cannot doubt. And it is equally evident that the abundant wealth of Egypt must have contributed to *strengthen the throne of Pharaoh*, giving contentment to his people, enlarging his military resources, and thus compelling the respect of neighbouring nations.

Nor did the ensuing period of famine deprive Egypt of these advantages. For "the famine was sore in all lands:" and from every country—at least of those bordering on Egypt,—they came to buy corn. And the people, or rather Joseph, had enough and to spare. They not only knew no want, but must have been, indirectly, enriched by the silver and gold poured into the royal treasury by foreigners, in exchange for the supplies which *their* urgent wants imperatively needed: supplies which, (although we are not to believe of an upright ruler, that he would take an unjust advantage of the necessities of others), it is to be observed that it was in the power of Joseph to sell at whatever price he thought good. The *superiority* of Egypt in wealth and resources must have been even greater, during the period of famine, than before.

So was the kingdom of God on earth, the mediatorial kingdom of which Christ was the chief ruler—and that kingdom which is established in the hearts of men—confirmed and enlarged, from the time that Jesus, the Son of Man, was set on the holy hill of Zion. There has been no *succession* of events, corresponding to the succession of famine to abundance in Egypt; but through Christ and His Gospel the true riches and the true poverty have both together been made more fully manifest. As for fourteen years men were taught to regard Egypt as the land of abundance, compared with which all other countries were poor, so are they now taught that to Christ's kingdom of grace alone they are to look, for the highest happiness in

"all time of their wealth," the sweetest consolations, the only perfect deliverance, "in all time of their tribulation."

The New Name.

"And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On."—GENESIS XLII, 45.

When the Lord Jesus Christ ascended into the heavens, He returned to that glory, which, as Son of God, He had with the Father before the world was. But in His nature as Son of Man, He received of the Father glories with which humanity had never before been invested. And it has been revealed, that He then received—apparently as part of the honour then conferred upon Him—a *new name*. The Lord Himself speaks of this, in His message to the Church of Philadelphia. "Him that overcometh will I make a pillar in the temple of God: and I will write upon him my new name," (Rev. iii, 12.) and this name is again, and more plainly, spoken of in a subsequent chapter. "I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness doth he judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that *no man knew but he himself*." And further on, "He had on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. xix, 11—12—16.

Even so, at his exaltation, was Joseph given by Pharaoh a new name. Of this name various interpretations have been given, differing considerably from each other, and none of which as has yet been generally received as the true; and if the meaning of the now mysterious Zaphnath-paaneah should continue to baffle the researches and reasonings of pious and learned men, and remain concealed for ever in this world from the Church of Christ, it will still, through that very circumstance, serve the more remarkably to remind Christians of that new name of their adored Saviour, which is as yet a secret of the Lord.

And whichever of the various conjectural interpretations be adopted, it will be found to be not more applicable to Joseph, than to his glorious antitype. Does it signify, as we have already supposed, "the Revealer of Secrets," or "the Man to whom secrets are revealed?" The Son of God, in His perfect unity with the Father, is the Revealer of Secrets; the son of the Virgin Mary is the Man to whom secrets are revealed. Or does it signify, as some authorities contend, the "First," or "Prince of the Lords?" We acknowledge that such a title would fitly describe the dignity conferred by Pharaoh on his favoured servant; but we remember that the temporal is but a type of the spiritual, and in our hearts pay reverence to One in heaven, knowing that a greater than Joseph is there.

In the fact that Pharaoh, when raising Joseph to su-

preme authority, thought fit to confer a new name on him, there is nothing unusual. To mention no other instance, the prophet Daniel, between whose history and that of Joseph, there are several remarkable points of resemblance and of contrast, received from Nebuchadnezzar in like manner the new name of Belteshazzar, which, commencing with the name of his god Bel, was probably intended as a designation peculiarly honourable. But in the fact, that it has been specially *recorded in the Scriptures* that Joseph received a new name, we discern the agency of Him, who, whether by the special suggestion of His spirit, or the more ordinary, but not less wonderful and unsearchable operations of His providential government, would make Joseph known to the Church, in the latter days, as the type of that beloved Son, whom the Father delighted to honour.

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The Lord of the King's Treasure.

"And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands."—GENESIS XLI, 55—57.

"Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan. And Joseph *was* the governor over the land *and* he *it was* that sold to all the people of the land."—GENESIS XLII, 1—6.

When the famine waxed sore in all lands, and the people in their distress cried for bread, Joseph opened the storehouses, and distributed their treasures; and famine was overcome by plenty, good prevailed over

evil. Even so Christ, our Lord, having ascended into the heavens, and having sat down on the right hand of the Father, hath ever since distributed the gifts of His grace to those who sought them.

Amongst others, the ten brethren of Joseph, (Benjamin being excepted), went down to Egypt to buy corn. They had an interview with *Joseph himself*, for "it was he who sold to all the people of the land." This is certainly not what we should have expected. One who occupied so exalted a position as Joseph, we might reasonably suppose, would not *personally deal* with those who came to buy, but would merely exercise a general superintendence, employing numerous subordinate officers under him. Nor is it easy to account for the conduct of Joseph on any ordinary principles. We may, indeed, discern here the faithful and wise steward, who, though his Lord had made him ruler over all that he had, still was not less diligent and faithful when he had all Egypt to feed, and, in addition, to supply the wants of strangers, than when in the house of Potiphar, or in the King's prison; but that he should have found it possible to superintend this business in person, may well excite our wonder. But we need not attempt to account for this merely on ordinary principles. For all this was done and was written for *our* sakes, upon whom the ends of the world are come. We are hence to be reminded that the wants of the soul are relieved *by Christ, and Christ alone*; that as, between the great King of Egypt and the poorest and meanest of the strangers from a foreign land—stood Joseph only; his own eye keenly surveying the applicants, his own ear

listening to their tales of distress, so is there one God, and *one Mediator* between God and Man, one only name under heaven whereby we may be saved, one merciful Being, with whom we are to *deal in person*, seeking no intercession, saintly or angelic, in the vain hope of obtaining a more favourable audience, one whose eye is ever upon us, and His ear ever open unto our prayers.

The Recognition of Brotherhood.

"And Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him."—GENESIS XLII. 6—8.

Pursuing the thickly frequented road that led to the Royal Storehouses, whence none returned empty, Joseph's brethren found their way to his presence, and *he saw and knew them*; but they knew not him; nor did he reveal himself unto them. Twenty years had now passed by since the brethren had beheld each other face to face: for Joseph, sold into Egypt at the age of seventeen, was thirty at the commencement of the years of plenty, thirty-seven when the time of famine began. It is not strange that they should have failed to recognize in him a man of mature age, richly clad in Egyptian robes, and speaking roughly unto them, and through an interpreter, one who had been a mere youth when they sent him into captivity, and whom they would have looked for anywhere but in the Royal courts, and the august presence in which they pros-

trated themselves. Neither is it surprising that Joseph should at once, at first sight, as it seems, have recognized his brethren. For, as others have observed, their outward appearance must have been far less changed than his. While he was as yet a youth, when last they beheld him, their features had already assumed the comparatively fixed lineaments of maturer age, and in them time had made little alteration. With their language he had been familiar as a child, and he had not since forgotten it. And, besides, they stood in a group together, in the well-remembered number of *ten men* ; and each served, by some peculiar trait, to identify the rest, and we may indulge in the conjecture, that in some of them now advanced in years, he beheld again the deeply beloved parent from whom he had been parted, while Isaac was still in the vigour of his age.

But the *rapidity* of his recognition of his brethren sprang from the depth of his affection for them ; from that tender love which, during nights of sorrow, or days of prosperity, had led back his thoughts to the home of his childhood, to the bosom of his father, restoring the minute details of their daily life, and then expatiating in conjectures of the changes which time must have brought forth. Impossible, too, it was, that he should not, especially after his wonderful elevation to superior power, often recall to mind those singular dreams which from the first he had regarded as revelations from on high, and ponder upon the probability of their fulfilment. For all things were already preparing the way for their perfect accomplishment ; already all men bowed the knee before him, and amongst

the strangers who came and made obeisance,—what if his brethren came also ? Thus it was, that as they appeared before him, petitioners for food from his treasure houses, he knew and loved them, while they regarded him as a stranger.

Now, in the very same relation in which, at this deeply interesting conjuncture, stood Joseph and his brethren, stand at this moment the Lord Jesus Christ and the majority of the children of men. Even the heathen, acknowledging a superior power, look upwards, craving relief, hoping to find compassion, and darkly searching for what may propitiate the Unknown. They know not the taste of the bread of life, but for want of it suffer hunger, and cry out ; they have no acquaintance with a father's love, but seek for one who may feed them. They suspect not that they have a friend in heaven, who knows them, though they know not Him, whose regard for them is that of one who acknowledges them as His kindred. Deplorable it is that any, albeit through ignorance, should beestranged from that Saviour, who is to all mankind, of whatsoever race, bone of their bone, flesh of their flesh ; but it is more deplorable, that, amongst such as are called Christians, multitudes are still unable to believe in the loving-kindness of God in Christ. When they pray, they offer up their prayer with no better hope of acceptance, than if Jesus had never been revealed. To their hearts in truth, He *is not* revealed. Their God is a God afar off, and all but inaccessible. They cannot bring themselves to any consolatory assurance, that He on whom

they call is indeed one whose heart can beat in unison with their own, whose trials have been greater than theirs, who can feel for them a brother's sympathy. Yet, though they know Him not, He knoweth them; He acknowledges the sacred tie which has bound them in one; their cries, the cries of brethren, enter into His ears; He does for them more than they desire or deserve; He gives them present encouragement, and prepares the way for a more perfect revelation of Himself, and for a communion of soul with soul.

The Sin brought to Remembrance.

“ And Joseph remembered the dreams which he dreamed of them and said unto them, Ye *are* spies : to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We *are* all one man's sons ; we *are* true *men*, thy servants are no spies, And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan ; and, behold, the youngest *is* this day with our father, and one *is* not. And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies : Hereby ye shall be proved ; By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you : or else by the life of Pharaoh surely ye *are* spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live ; *for* I fear God : If ye be true *men*, let one of your brethren be bound in the house of your prison : go ye, carry corn for the famine of your houses : But bring your youngest brother unto me ; so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear ; therefore is this distress come upon us.

And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child ; and ye would not hear ? therefore, behold, also his blood is required. And they knew not that Joseph understood *them* ; for he spake unto them by an interpreter. And he turned himself about from them and wept ; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes."—GENESIS XLII. 9—24.

Although Joseph recognised his brethren, he affected to treat them as strangers, and even as suspected enemies. "Whence come ye?" he asked, as if he would imply, ye are not Egyptians, but aliens; ye belong not to this kingdom; ye observe not its laws and customs, neither have ye any title to its privileges. Nay, ye are spies, conspiring to injure Pharaoh and his people. "We are all one man's sons," they plead in reply; "we are not associated for an evil purpose; the bond that unites us is the sacred bond of brotherhood; we are suffering from famine, and we have heard that there is corn in Egypt." But they plead not only their innocence, and their poverty. All unconscious of the import of their words, they prove their relationship to Joseph himself. Their parentage, humble though it be, is none other than his own; they are of the very flesh and blood of him before whom they appear as supplicants. "We are *twelve* men," say they; "one is with our father, and one is not." Here,—though they dare not confess their former crime,—they prove their remembrance of that brother, whom, after twenty years of separation, they supposed to be lost to them for ever.

Deeply as Joseph must have been affected, he yet assumed a harsh demeanour towards them : he put them all in ward for three days. Yet in this there was no real unkindness. For rather it was love in disguise which compelled him—though probably not without an immediate suggestion from on high—to repay them in kind for their former wrongs against himself, that he might, by this means, bring their sin more vividly to their remembrance, and deepen their repentance, thus preparing the way for that full reconciliation, which alone could satisfy his heart's affection, or qualify them for the favours he longed to bestow.

In all this Joseph manifestly appears as the type of our Blessed Saviour. Jesus, when besought by the woman of Canaan, seemed unwilling to give her of the children's bread ; but spoke of her as an alien, who had no right to share in the privileges of the kingdom, yet all the while regarding her as one whose nature He himself wore, whose sorrows He rejoiced to relieve, whom He desired hereafter to acknowledge as a sister, and to bless in His future glory, far above all that she either desired or deserved.

The loving severity of Joseph was not unsuccessful. His brethren, cast into prison, must have been oppressed with doubt and trouble, if not overwhelmed with despondency. Nine were to be kept in ward, and the tenth liberated only on the sternly imposed condition, that he delivered Benjamin also into the power of the suspicious and un pitying ruler of Egypt. After three

days' imprisonment (the requital of *a day for a year*), the sentence was mitigated, but not remitted ; and Simeon was bound before their eyes, and retained as a hostage. Fearing, lest in the event all the eleven should thus be brought into bondage, and their aged father be left alone to perish—for why, but to enslave him, should Joseph demand Benjamin ?—the brethren gave way to despair. They had hardened their hearts against Joseph, when they saw the anguish of his soul : and now their sin finds them out,—the unmerciful find no mercy. A life-long bondage in Egypt threatens to be their fate also ; a more than double sorrow will overtake Jacob their father ; the innocent Benjamin must suffer with the guilty ; God's vengeance for past transgression must fall on the head even of the brother who was then unborn. Their consciences are at length awakened ; they stand condemned in their own sight, and acknowledge that it was but just that God should require their brother's blood at their hands.

Even as the ten brethren in their distress sought to purchase corn of Joseph, in ignorance alike of the deep wrongs they had inflicted on him to whom they appealed, and of his loving-kindness and compassion, do the children of men, oft-times, call on God in their trouble, hoping for relief from one whom they know to be able to afford it, while yet unconvinced of the heinousness of their sins against Him, and of the impossibility of their obtaining His favour, unless through their repentance, and His pardoning mercy. As Joseph refused to hearken to the pleadings of his brethren, so does the Lord refuse to answer the petitions of men ; their souls

experience no relief, until they have first learned the lesson, "The Lord's hand is not shortened, that it cannot save ; neither His ear heavy, that it cannot hear ; but your iniquities have separated between you and your God ; and your sins have hid His face from you, that He will not hear." (Isa: lxx, 1—2.) In seeming severity, the Holy Spirit works in their hearts, not to comfort and console, but to *rebuke* ; to make them feel the Egyptian bondage of sin ; and to remember the former days, when God entreated them, and they would not hear ; but set at nought, and in heart crucified, the Lord of Glory.

The Younger Brother Demanded.

“ Hereby ye shall be proved : By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you : or else by the life of Pharaoh surely ye *are* spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live ; *for* I fear God. If ye *be* true *men*, let one of your brethren be bound in the house of your prison : go ye, carry corn for the famine of your houses : But bring your youngest brother unto me ; so shall your words be verified, and ye shall not die. And they did so.”—GENESIS XLII, 15—20.

No reason is assigned in the sacred narrative for Joseph's longing to see his younger brother, and for his even insisting upon his being produced, as the conditions on which alone he would admit the ten elder brothers to his presence. Why could he not have been content that the lad should remain in Canaan with the aged father, whom Joseph regarded with the deepest affection, to whose happiness he could not be indifferent, and who could ill-endure to be deprived of this last solace of his age ; why not wait until the day had arrived, when both could together be summoned into

Egypt? We can hardly account for his conduct on any ordinary principles; and may therefore not unreasonably suppose that in this, as in other instances, he was acting, although unconsciously, under an impulse from heaven. Whatever his motives, the general truth is clear, that in fact, until the last and dearest, the most valued, the unoffending brother, who had not "betrayed the innocent blood," was yielded up at his demand, he refused all further intercourse with any of them; but, immediately that he saw Benjamin, gave orders for a liberal entertainment, commanding that they should be feasted in his own presence, and supplied from his own table. And the spiritual significance of this fact will clearly appear to all who have hitherto recognized in Joseph a type of the Saviour. In "the Man, the Lord of the country," ruler over all Egypt, bestowing corn on the children of Israel, they see foreshadowed that Son of Man, who hath all power given unto Him in heaven, and in earth, who rules over the kingdom of grace, and bestows its wealth on whom He will, without money, and without price. But *on whom* willeth He to bestow this gift? On them, and on them only who acknowledge their transgressions, and whose sin is before them; who are brought to feel their entire dependence on Him; who know that without His aid, they must remain in poverty and wretchedness; who have felt the famine in their souls, and who look to Him for the bread of life; who yield to His every demand, surrendering that which is *dearest*, denying themselves even in that which is innocent, and is the object of the most sacred affection, submit-

ting to become His bondmen, to devote themselves up to His service. Thus doth Christ require of us Benjamin also. He crieth, saying, "he that loveth father or mother more than me, is not worthy of me ; and he that loveth son or daughter more than me, is not worthy of me." That spiritual food, which all the wealth of the world could not buy, is freely given to those who render up to Him *themselves*, who give Him their hearts.

The Money Restored.

"Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for their way : and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money ; for, behold, *it was* in his sack's mouth. And he said unto his brethren, My money is restored ; and lo, *it is* even in my sack ; and their heart failed *them*, and they were afraid, saying one to another, *What is this that God hath done unto us ?*"—GENESIS XLII, 25—28.

The money was restored to them *privately*, because it was Joseph's desire, while relieving their wants, still to leave them in ignorance of the person and character of their benefactor, and of the source—which was in truth no less than brotherly affection, whence his peculiar liberality and kindness to them arose. He doubtless calculated on their return. He conjectured—if indeed he had no prophetic intimation of this, as is far from impossible—that the famine would prevail very widely, and would continue to be grievous in *all* the neighbouring countries, until the predicted period of the Egyptian famine had expired. It was certain that in Upper Egypt, and Abyssinia,—

over all those mountain regions which condense from the clouds of heaven the waters that irrigate and fertilize the Delta—and, therefore, also on the borders of those mountain regions—the fall of rain would for years together be far less than ordinary, and that a dearth must necessarily be experienced. He foresaw, too, that his brothers could scarcely have wherewithal to purchase food, when their present supplies were exhausted, if he retained their money ; at all events, that their funds would fail, (even if on their next visit to Egypt, they *could* bring double money in their hands) before that distant day, when the windows of heaven would again be opened, and they could “ sow and reap, and eat the fruits thereof,” in the land of Canaan. But the possession of the means of purchasing corn, when Canaan produced none, would bring them again before his presence, as supplicants for his bounty.

But with whatever motives or intentions Joseph gave away the corn of Pharaoh to his brethren, his conduct was divinely overruled, in order that he might become a more perfect type of the Saviour, in His dealings with men—of Him, who giveth freely, out of brotherly love, even to those who as yet have barely any knowledge of His name. The Hebrew viceroy in Egypt returning to nine poor men their money in their sacks, exhibited in parable that glorious doctrine of JUSTIFICATION BY FREE GRACE, unmerited by human works, to be developed by an apostle two thousand years afterwards, which forms the unassailable stronghold of humble faith, being at once the life and strength of the

Church of Christ, and of every true believer in the Saviour's name. Joseph enacted that which Isaiah afterwards predicted, where he represented the Lord as proclaiming that gracious invitation, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money : yea, come, buy wine and milk without money, and without price." Joseph "gave to his brethren liberally, and upbraided not;" he exemplified the Lord's promise, "ask, and ye shall receive"; he traced out, in shadows, the Scriptural truth, "the grace of God, and the gift by grace which is by one man, Jesus Christ, hath abounded unto many."

The Younger Brother Surrendered.

“ And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them; saying, The man, *who is* the lord of the land, spake roughly unto us, and took us for spies of the country. And we said unto him : We *are* true *men* ; we are no spies : We *be* twelve brethren, sons of our father ; one *is* not, and the youngest *is* this day with our father in the land of Canaan.’ And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men* ; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone : And bring your youngest brother unto me ; then shall I know that ye *are* no spies, but *that* ye *are* true *men* ; so will I deliver you your brother, and ye shall traffick in the land. And it came to pass as they emptied their sacks, that, behold, every man’s bundle of money *was* in his sack : and when *both* they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of *my children* ; Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away* ; all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee ; deliver him into my hand, and I will bring him to thee again.’ And he said, My son shall not go down with you ; for his brother is dead, and he is left alone ; if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave.”—GENESIS XLII, 29—38.

"And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you. If thou wilt send our brother with us, we will go down and buy thee food : But if thou wilt not send *him*, we will not go down : for the man said unto us, Ye shall not see my face, except your brother *be* with you. And Israel said, Wherefore dealt ye so ill with me, *as* to tell the man whether ye had yet a brother ? And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive ? have ye *another* brother ? and we told him according to the tenor of these words : could we certainly know that he would say, bring your brother down ? And Judah said unto Israel his father, send the lad with me, and we will arise and go ; that we may live, and not die, both we, and thou, *and* also our little ones. I will be surety for him ; of my hand shalt thou require him : if I bring him not unto thee, and set him before thee, then let me bear the blame for ever : For except we had lingered, surely now we had returned this second time. And their father Israel said unto them, if *it must be* so now, do this ; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds. And take double money in your hand ; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand ; peradventure it *was* an oversight. Take also your brother, and arise ; go again unto the man : And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of *my children*, I am bereaved.—

GENESIS XLIII, 1—14.

With much reluctance, and after a bitter struggle, the father parted with his dearest child. Judah was confident that the separation would not be for ever : he was willing to be surety for Benjamin. But in the mind of Jacob hope and fear contended. Simeon had been retained in bondage ; and would Benjamin be restored ? True, the father and the younger brother had been enquired after with seeming kindness, singular and unaccountable ; and, besides this, the money had been restored ; but, “ peradventure, it was an over-sight.” One thing Jacob knew assuredly,—“ If I be bereaved of my children, I am bereaved.” He consented not to the separation, until it appeared to be inevitable—until the famine pressed them with intolerable severity—until so much time had been lost, that “ except they had lingered, they might have returned the second time.” How truly does all this set forth the experience of a soul that is learning dependence on Christ, and submission to all the requirements of His service. Even they who have truly “ tasted that the Lord is gracious,” doubt whether it would really make them happier, to give up *all* that He may require them to surrender. They see not why they should be “ asked strictly of their state and of their kindred ;” why an account should be demanded of all that they are, and all that they have ; why no reservation should be permitted, even of that which is most lawful and innocent, beloved and sacred ; and their reluctance is overcome only in proportion as they slowly learn that true peace is not otherwise attainable ; that a famine must be felt in the soul until *all*

the heart is given to God. And often they lose much by this reluctance. Had they sooner offered up the needful sacrifice, they would the sooner have received supplies of grace a second time. Yet the Divine patience and long-suffering are not exhausted; when they cry unto the Lord in their trouble, He delivereth them out of their distress. Seeing that nothing is kept back from Him, but that with the rest is brought Benjamin also, He receives them more graciously than before, and feasts them with the good things of His kingdom.

The Captive set Free.

“ And the men took that present, and they took double money in their hand, and Benjamin ; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, bring *these* men home, and slay, and make ready ; for *these* men shall dine with me at noon. And the man did as Joseph bade ; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house ; and they said, because of the money that was returned in our sacks at the first time are we brought in, that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house. And said, O sir, we came indeed down at the first time to buy food : And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight : and we have brought it again in our hand. And other money have we brought down in our hands to buy food : we cannot tell who put our money in our sacks. And he said, Peace *be* to you, fear not : your God, and the God of your father, hath given you treasure in your sacks : I had your money. And he brought Simeon out unto them.”—GENESIS XLIII, 15—23.

Until the brothers returned to Egypt, bringing with them Benjamin, Simeon remained in captivity. Al-

though, after the departure of the rest, leaving Simeon bound, nothing could be gained by his detention in prison—since, had he been immediately liberated, they would not have been aware of that indulgence,—yet Joseph, whether because he thought it not right to exact a less penalty than he had threatened, or whether for any other reason, did not, we find, suffer Simeon to be at liberty.

This circumstance, like so many others, is significant of things spiritual. It teaches us that, in the service of our Lord, there can be no perfect freedom until there is an entire surrender. We may have gained a certain amount of liberty,—typified by the permission given to the nine brothers, after they had been in ward for three days, to return to Egypt,—but it is impossible that we should not, in some measure, feel the Egyptian bondage of sin, typified by Simeon's captivity, unless and until all has been given up, which our Lord and Master may require at our hands. In this seems to be represented the experience of many a beginner in the ways of God. He is wavering, irresolute, ; there is something dear to him which he is reluctant to part with ; he has not fully counted the cost ; he is half-inclined to keep back part of the price ; at a command such as, "Sell *all* that thou hast, and give to the poor, and come, follow me," he is half-ready to turn sorrowfully away. As long as it is thus with him, he will surely find that he is not set *wholly* free from the power of those temptations by which he was mastered and enslaved before. If he may be said to have escaped from Egypt, and to be ready to serve God, still he has not

yet entered into the promised rest : he is still detained in the wilderness, for he has still a hankering after the fleshpots.

The nine brethren returned with Benjamin, because they were convinced that they could obtain no favour whatever, unless they did as they were required ; the lord of the country had declared that they should see his face no more, and Simeon must remain in bondage, and they must all perish of hunger. Thus is the heart of man at length persuaded to give itself to God. Until there is a full surrender, communion with Christ is interrupted, and the smile of His countenance is unseen ; and the Evil one is not wholly shaken off, but clings to the struggling soul, and that spiritual food is still withheld, without which we have no life in us.

The Present Accepted.

“ And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet : and he gave their asses provender. And they made ready the present against Joseph came at noon : for they heard that they should eat bread there. And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth. And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake ? *Is* he yet alive ?—GENESIS XLIII, 24—27.

We have seen that Jacob, when reluctantly consenting to part with Benjamin, desired his sons to take with them, as presents for Joseph, the best fruits in the land. These consisted of “ spices, and balm, and myrrh,”—articles which were not produced in Egypt itself, since they constituted the merchandize which the Midianites, or Ishmeelites, to whom Joseph was sold, were bearing thither from Gilead—with the less rare and costly gifts of a little honey, and a few nuts and almonds.

It was not supposed that the mighty ruler of Egypt could be in want of these things ; but they were to be offered to him as well-understood tokens of respect, in acknowledgment of his high dignity, and in the hope of thus obtaining a more favourable reception. The

men did as their father directed, and when ushered into Joseph's presence, laid their offering at his feet, and prostrated themselves before him. And their presents, it is evident from what follows, Joseph accepted.

In all this there was nothing unusual. The ancient custom of giving presents on such occasion has prevailed in all Eastern countries to this day : and we find numerous traces of it in all periods of Scripture history. The offering of the Magi, who presented to the infant Jesus " gold, and frankincense, and myrrh," was a reverential acknowledgment of his sovereignty, who was " born King of the Jews." So, when Saul had been anointed King by Samuel, in obedience to the Divine command, and had been accepted by the majority of the people as their king, some, who were disaffected, we read, " brought him no presents." Not only the earthly monarch looked for them, but God Himself, as supreme King, had commanded His people to render to Him similar tokens of homage. Thrice in the year all that were grown to manhood were commanded to assemble, to celebrate the feasts appointed ; and it was added, " None shall appear before me empty,"—every man was to give his present. So David invited men to worship God in His sanctuary. " Give unto the Lord the honour due unto His Name, bring an offering and come into His courts." Thus, under the Mosaic dispensation, an ancient and natural custom became a part of the prescribed worship of the Almighty God. As the Tabernacle, and the Temple, which was afterwards framed on the same model, were fashioned after the pattern of things in the heavens,

and their several parts were symbolical of things spiritual, so these offerings, in common with many other things pertaining to Divine Service, had a certain typical meaning. And when, long before the establishment of the Mosaic economy, the brethren laid before Joseph their humble present of the fruits of Canaan, the same type was exhibited, though it was not then understood. He who had refused to receive their money, but freely gave them all the corn they required, and liberally entertained them at his own table, did not disdain to accept a present at their hands. Had they offered their spices, and balm, and myrrh, *in exchange for corn*, their offering would have been rejected as valueless ; but when humbly submitted as a gift, it was not refused.

Even so does God require of us, when we come into His royal courts ; whenever, either in public or private, we approach the throne of His heavenly grace, that while "nothing in our hand we bring," wherewith to purchase the bread of life ; while we confess that the gifts of God are not to be bought with money, nor with any offering which it is in man's power to render, we should still offer and present unto Him ourselves, all that we are, and all that we have, as *His* by a sacred right. From one on whom the blood of atonement has been sprinkled, God will condescend to receive a free-will offering ; He will accept, well pleased, those humble services, which can add nothing to His infinite self-sufficiency, nor atone for the least of our transgressions ; but which, as being the best that it is in our power to render, His mercy will convert into "treasure in heaven."

The Separate Tables.

“ And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves : because the Egyptians might not eat bread with the Hebrews ; for that *is* an abomination unto the Egyptians.”—GENESIS XLIII, 32.

Although Joseph entertained his brethren liberally, and they were permitted to feast in his presence and company—though “ they drank and were merry with him,” yet was he seated apart. This was not merely on account of his superior rank—as rank is estimated in Western Europe at the present day,—but in compliance with a custom which had the force of law, and the sanction of religion, and which Joseph could not have violated without giving deep offence, and losing much of the veneration of the people ; for in ancient Egypt the distinctions of caste were as decided as in modern India, and to disregard them would have brought on him, it is probable, an irretrievable degradation. The very last person who could venture to pass the lines of demarcation which in Egypt parted man from his fellow-man, would unquestionably be *the foreigner* who, introduced into the country as a bond-slave, had risen, by the favour of the monarch, to the highest eminence. His Hebrew origin must have been

universally known in Egypt, and though, by the will of Pharaoh, he was naturalized, and married into a family of the highest sacerdotal rank, he could not lay aside any portion of his recently acquired dignities, without wounding strong prejudices, and suggesting the idea that he was not altogether worthy of the distinguished honours he had received. If, as has been sometimes supposed, the repugnance of the Egyptians to eating with the Hebrews, arose from their regarding the Hebrews as *Shepherds*,—as belonging to that hated race, which for several centuries held a large portion of Egypt in subjection, and had caused the very name of Shepherd to be, long afterwards, an abomination to an Egyptian ear, this would constitute an additional reason why Joseph should scrupulously avoid all undue familiarity with his Hebrew guests, for this might lead to his being himself regarded as another Shepherd King. But in fact, it was not from the land of Canaan that the nomade hordes made their descent on Egypt ; and it is observable that the brethren of Joseph had never acknowledged themselves to be Shepherds ; and that their presents offered to him on their second visit, consisting of balm, honey, myrrh, spices, nuts, and almonds, were all such as might have been at the command of a *people exclusively agricultural*. Without, however, admitting this supposition, we see amply sufficient cause for such reserve and distance as were maintained by Joseph on this occasion.

Yet was there another, and a far higher cause, wherefore these things were done, this distinction observed. Even as holy men of old, when in vision they divinely

foresaw the sufferings of Christ, and the glory that should follow, "*spoke* as they were moved of the Holy Ghost," not being left to their own impulses, but divinely guided in each utterance of their lips, so did Joseph, in this outward *act*, unconsciously execute the design of God, while he appeared to be simply complying with the customs of the land of his adoption. This we may well believe, because we may perceive clearly, that in acting thus, Joseph again prefigured our Lord. For not in this world is it given to men to taste of the fulness of the joy of communion with a glorified Saviour. Believers are indeed admitted into His awful presence, and in His company they may rejoice with trembling. But not yet are they invited to sit down at the marriage supper of the Lamb ; not yet is the unspeakably wonderful, the inconceivable promise fulfilled to them, "Unto him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." Jesus feasts with his brethren ; but as yet they are *seated apart*.

The Allotted Portions.

“And they sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another. And he took *and sent* messes unto them from before him: but Benjamin’s mess was five times so much as any of theirs. And they drank, and were merry with him.”—GENESIS XLIII, 33—34.

It does not appear that Joseph commanded the steward of his household, or any other of his servants, to ascertain the respective ages of the men for whom the entertainment had been prepared, but that he himself assigned to each his proper seat. At the correctness with which this was done, the men marvelled. Who was this, who seemed to know them so well, and who treated them with such singular favour? and why was Benjamin’s mess five times so much as any of theirs? How came this Egyptian ruler to know which of them had the birth-right; and why, recognising it by the precedence given to Reuben, did he pay such distinguished honour to the youngest of all?

We can easily account for all this on ordinary principles. Joseph knew his brothers, and intended to give them a faint intimation that he did so, which should prepare them for the coming disclosure. And he had a deep and peculiar affection for Benjamin, still in the

tenderness of his youth, and innocent of the blood of him of whom the rest had been the betrayers and, in heart, the murderers,—Benjamin, his aged and widowed father's dearest son,—his own mother Rachel's child,—the Benoni in giving birth to whom she had expired,—and in whom, strange fulfilment of strange prophecy ! she herself had made obeisance to her son. But we should also account for these things as far other than ordinary principles. For they foreshadow, very significantly, the dealings of our Lord Jesus Christ with the children of men.

Whence, let us ask ourselves, was Joseph's knowledge of his brethren ? Even from the same source as his love for them. He was in truth himself one of the Children of Israel ; an inhabitant of the same land, a partaker of the same labours, an inmate of the same house, a member of the same family. Even so our Lord Jesus Christ " knoweth whereof we are made," and can " have compassion on our infirmities," can " know our works," and " search our hearts and reins," and in perfect wisdom deal out to each his proper portion, and assign to each his due place, not only as being our Omnipotent Creator, but as partaker of our flesh and blood. When sinners approach Him, He is often pleased to hold with them a more intimate communion than they themselves suspect. He not only regards each and every one with rich and unmerited favour, but with unerring wisdom bestows on each that which is right, whether in the world of nature, or the world of grace. In presiding over his household the Church as Joseph at the feast prepared for his brethren, He

not only exercises full authority, but authority guided by perfect knowledge. In our present state, in which we see all things darkly, our conviction that He, to whom "all power is given in heaven and in earth," does thus justly and infallibly govern the world and the Church, and hath "the whole disposal of the lot" of every man, at every moment, both in the Church and in the world, must be in part a matter of faith; but if in a future state it should be given to us to "consider all the way that the Lord our God," even the Lord Jehovah, our Jesus, "hath led us all three years in the wilderness," we then shall discover, and marvel as we discover it, that the Lord had allotted to each one of us his place and portion in this life, justly and lovingly, wisely and well.

And though all have sinned, and come short of the glory of God, yet is it true that there are some amongst us who are, as Benjamin, innocent, comparatively at least, of a brother's betrayal. They have never set at nought and sold their Lord, as the rest have done: they have not crucified Christ afresh by wilful sin; they have still the innocence and tenderness of christian childhood, and have never known "the depths of Satan;" and "Jesus beholding them loves them"—(Mark x, 21) and a larger portion of His Spirit is bestowed on them; and at the heavenly feast, these are the most signally honored, these last are first, and the first last.

The Full Surrender.

"And he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men ; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good ? *Is* not this *it* in which my Lord drinketh, and whereby indeed he divineth ? ye have done evil in so doing. And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words ? God forbid that thy servants should do according to this thing : Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan : how then should we steal out of thy lord's house silver or gold ? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also *let it be* according unto your words : he with whom it is found shall be my servant ; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, *and* began at the eldest, and left at the youngest : and the

cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house ; for he *was* yet there : and they fell before him on the ground. And Joseph said unto them, What deed *is* this that ye have done ? wot ye not that such a man as I can certainly divine ? And Judah said, What shall we say unto my lord ? what shall we speak ? or how shall we clear ourselves ? God hath found out the iniquity of thy servants : behold we *are* my lord's servants, both we and *he* also with whom the cup is found."—GENESIS XLIV, 1—16.

It seems evident that the purpose of Joseph in directing that his silver drinking cup should be secretly deposited in the sack of Benjamin, was not merely to recall his brethren to his presence, but to bring them to a more entire subjection to him than before. It is at least certain that the result of the discovery of the cup in their possession would be more or less directly to criminate all of them, and that they would find it impossible to prove their innocence. Their appeal must necessarily be to his compassion rather than his justice ; they must appease him rather by humiliation of themselves, than by protestations of innocence. And to this point it seems Joseph desired to bring them. They had already made obeisance, paying to him, as is probable, such homage as the Egyptians themselves were accustomed to pay to the representative of Pharaoh, and they had been moreover placed under great obligations to him, by his bountiful gifts of corn for the famine of their houses : but they had not yet been brought to feel that their lives and liber-

ties depended on his compassion, nor been reduced to confess, *We are my lord's servants.* After the fashion of other applicants, they had "bowed themselves before him, with their faces to the earth; they had bowed their heads and made obeisance," in token of veneration; but now they prostrate themselves as supplicants, *seeking mercy* from one whose wrath they have cause to fear. He had throughout dealt with them in a very singular manner, speaking roughly to them, and yet loading them with benefits, entertaining them in his own house, then bringing them into the utmost trouble and distress. And all this, doubtless, with an intention of discovering himself to them, when the fit occasion arose. Yet is it so difficult to give a fully satisfactory account of his conduct, that we may well doubt whether Joseph would have acted thus, had he not been guided by some special Divine impulse. But the Spirit of God never works capriciously, nor interferes in an extraordinary manner but for some good end. In this instance, His mysterious influence was probably exerted in order to render Joseph the more perfect type of the Saviour of mankind. For certain it is, that before there can be a distinct perception of the greatness of God's mercy, and of the tenderness of the love of Christ for His brethren, there must be a deep work of grace in the heart; consisting not solely in an acknowledgement that we have done wrong, and in a sense of present evil and apprehension of future trouble. There is required of us likewise a clear recognition of the Supreme rights of the Infinite Being in whose hands we are, an unreserved submission to the Divine will, a confession that we are not our own, a

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full surrender of ourselves. "What shall we say unto our Lord? How shall we clear ourselves? Behold, we are thy servants."

The previous confession of the men one to another, "We are verily guilty concerning our brother; therefore is this distress come upon us," and the reproach cast on the rest by Reuben, "Spake I not unto you, saying, do not sin against the child, and ye would not hear; therefore, behold, his blood is required," did indeed move the heart of Joseph deeply, but it did not induce him to reveal himself; on the contrary, "he took from them Simeon, and bound him before their eyes." And thus when troubles come upon erring men, and they acknowledge that their sins have found them out, and their thoughts, as Reuben, accuse one another, their secretly-loving and compassionate Lord often is as if He heard them not, but is still apparently severe, and makes them feel their bondage, though at the same time, mingling mercy with the needful chastisement, He gives them spiritual food without money, and without price, and all needful provision for the way. But when they are sufficiently humbled under the mighty hand of God; when they are brought to feel that their case is indeed *desperate*; that they have no escape nor defence, no resource, save in an appeal to the mere compassion of their Lord, and in a *total* surrender of themselves to His service, then is Christ pleased to reveal Himself, as one full of mercy and loving-kindness, not only as a pardoning God, but as a most tender friend and brother, who draws near unto all that call on Him, and enters into such intimate com-

munion with them, as proves Him to be indeed "of one heart and one soul," (see Acts iv, 32) with all that believe on His Name.

The Plea for Mercy.

“Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord’s ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eye upon him. And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass, when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, *and* buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then we will go down: for we may not see the man’s face, except our younger brother *be* with us. And thy servant my father said unto us, Ye know that my wife bare me two *sons*: And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: And if ye take this also from me and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now, therefore, when I come to thy servant my father, and the lad *be* not with us; (seeing that his life is bound up in

the lad's life;) It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray years of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the lad a bond-man to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.—GENESIS XLIV, 18—24.

The unstudied eloquence of this address of Judah to his unknown brother has been often recognised, and must be felt by all readers: and we shall not fail to remark with admiration how singularly well calculated were his appeals to affect the heart of Joseph far more deeply than the suppliant could imagine. We may observe this of almost every word he utters. "Let not thine anger burn against thy servant; for thou art even as Pharaoh." Judah knew that resistance provokes, and submission disarms, wrath; but he suspected not that he was exhibiting submission in the peculiarly touching form of an elder brother's entreaties to a younger. He besought Joseph to have compassion upon an old man, who, if bereaved of his youngest child, would die of grief: he little dreamed that in displaying his attachment to his father, he was appealing to one whose affection for that very parent was far more tender and profound than his own.

Even so, when we intercede with Jesus on behalf of those most dear and near to us, we address our petition

to one, whose love for them is greater than our own ; who is " more ready to hear, than we to pray."

Again, Judah unsuspectingly made the most stringent of all possible appeals, when he offered himself as a bondman to Joseph, in the place of Benjamin. All he sought was, simply to propitiate Joseph by acknowledging the justice of the sentence ; and to purchase the liberation of Benjamin, for his father's sake, and for his promise sake. He had no further designs, unless we admit as probable the conjecture that he faintly hoped to obtain a degree of favour for which he dared not ask, by giving this practical proof that he was not unworthy of the confidence which his father, though reluctantly, had reposed in him, in entrusting Benjamin to his care. But in truth, he was *making an atonement for his former sins*. He who had formerly hardened his heart against all emotions of pity, all filial and fraternal ties, and had basely agreed with the rest to sell Joseph into a life-long captivity, unmoved by the spectacle of his brother's anguish, and the certain prospect of his father's bitter sorrow ; who had added deceit to cruelty, joining with the rest in sending back the bloody coat, to cause their father to believe Joseph dead,—who had " gone in the way of Cain," the elder brother, who, impelled by a jealous hatred of one more beloved of heaven than himself, committed murder, and sought to conceal it, by saying " Am I my brother's keeper,"—Judah, thus deeply stained with sin against God and man, now strives to liberate Benjamin from captivity, by offering in his own person, to ransom him : he who had deceived his father

concerning one son, will now be faithful to his promise concerning the other, and cannot endure the thought of bringing on his aged parent further misery. Surely, while thus Judah pleaded for Benjamin, the remembrance of the cruel wrongs done to Joseph lay as a heavy burden on his secret soul ; more vividly than ever was his sin brought to his remembrance ; more bitter than ever before were his self-reproaches. All unconsciously betraying his remembrance of past guilt, he used the language of the returning Prodigal,—“ I have sinned against heaven and before thee, I am unworthy of the name of brother, make me as one of thy servants.” But Joseph read his heart. Well understood he the secret source of Judah’s emotion, the painful remembrances which agitated his mind, and gave such intense earnestness and force to his artless prayer, to him his brother’s words were words of confession and repentance ; he discerned the like repentance in the hearts of the rest ; and accepted Judah’s entreaty as an intercession for them also. And now the barrier raised by impenitence was removed, and pardoning love poured forth like a flood which could be restrained no longer. All these things were done, all were written in the Book of God, for *our* admonition, and for our encouragement, on whom the ends of the world are come, and to whom the Gospel has been made known, to encourage us to believe, though conscious of manifold offences against the Father and the Son, we yet may find favour, when with hearty repentance we turn to Him, who is “ not ashamed to call us brethren.”

The Brother Revealed in Secret.

"Then Joseph could not refrain himself before all them that stood by him ; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren."—GENESIS XLV, 1.

It was most natural that Joseph should desire privacy when he discovered himself to his brethren. We all, in our hours of deep emotion, whether of sorrow or of joy, are impatient of the society of persons who can neither sympathize with us, nor even comprehend our feelings ; we seek either solitude, or the presence of those whose hearts can respond to our own. And in Joseph's case privacy seemed almost necessary. For even though, unrestrained by the presence of Egyptian attendants, he "gave forth his voice in weeping," yet his brethren could with difficulty believe the amazing truth, and regard Joseph as a brother indeed. They were troubled before him ; they could not answer him a word. But as the private interview proceeded, and developed more and more of the wonderful truth, by degrees they became re-assured ; affection triumphed over fear, and his brethren talked with him. At this most strangely sweet and solemn meeting, sacred to the re-union and reconciliation of those who did or suffered wrong, the intrusion of strangers would have been a profanation.

Even so, "THE SECRET OF THE LORD is with them that fear Him, and He will show them His covenant" ! Proclaimed though the Gospel be throughout all the world by tens of thousand of tongues,—though the word of God, like its Author, be not far from everyone of us,—though the terms of the covenant are plain, and multitudes profess to understand them, yet is there in this covenant a *secret of the Lord*, known not to the world, nor even to the many that are called, but to the few that are chosen, and to them alone. As little as the abandoned child of sin, bred in the midst of selfishness and strife, seeing the human face where it is *least* divine, and all unfamiliar with words and looks of kindness, can comprehend the joyful and confiding affection between loving children and loving parents in a christian home, can the unrenewed heart conceive of the communion, partly filial, partly fraternal, which takes place in the inner chambers of the chastened soul between the Son of Man, and those chosen ones who are to Him as brother, and sister, and mother. To them already is the mysterious promise in part fulfilled, "Unto him that overcometh will I give to eat of the hidden manna ; and will give him a white stone, and in the stone a new name written, which no man knoweth, saving him that receiveth it."

Like Joseph of whom He was antitype, our blessed Saviour, while on earth, took pleasure in private intercourse with those whom He had chosen. Sometimes performing His mighty works in the sight of multitudes, and with a loud voice inviting men to hear the words of truth ; (John vii, 28, 29) at others, He took

His disciples apart : and even of their number he had a chosen three, before whom to raise the dead from their slumbers, or to display the glories of His future kingdom ; to explain the obscurity of prophecy, or to call on His heavenly Father for aid in the hour of His agony. After He was risen, His disciples being gathered together, came Jesus, *the doors being shut* to pronounce "Peace be unto you," and the day shall surely come, when "the master of the house shall rise, and shall shut to the door," against all but those who fear Him, and to whom He hath revealed His covenant.

The Servants of the King's Household.

"And he wept aloud : and the Egyptians and the house of Pharaoh heard."—GENESIS XLV, 2.

It is not strange that when at length Joseph gave way to the emotions so long restrained, the voice of his weeping should have been so loud as to be overheard. Such would probably have been the case even had he not been a native of a region in which the outbursts of passion are (as from ancient times they have been) peculiarly vehement and clamorous ; and the audience chamber in which Joseph stood was not, it is probable, constructed with a view to seclusion and privacy. Once already he had with difficulty restrained himself, hastening into his chamber to weep there ; but now all conventional or self-imposed restraints are abandoned, his royal state is laid aside, and the Ruler is forgotten in the *Man*, pleading with those who had so deeply injured him, and saying, Behold me your brother and your deliverer. Ere long, " the fame thereof was heard in Pharaoh's house : saying, Joseph's brethren are come, and *it pleased Pharaoh well, and his servants.*"

Who now are these servants of the King's household, attendants alike on Pharaoh and on Joseph, who

had observed attentively, and with surprise, the singular treatment of the strangers from Canaan,—who had perhaps already suspected that Joseph had favoured them as his own countrymen, if not his own kindred—who overheard, with ever increasing wonder and deepening interest, the utterance of the voice of affection in the chamber from which they had been bidden to retire—to whom these strangers were afterwards made known as the nearest and dearest to Joseph's heart; and who learned for Joseph's sake, and because it was well-pleasing in Pharaoh's sight, to welcome the poor petitioners for life and liberty, to the privileges and plenty of the land of Egypt? Who are these but the hosts of heaven, the ministers of the Most High, who "do His commandment, hearkening unto the voice of His word"; the angels and principalities and powers who are all made subject, not to the Father only, but to the Son of Man, who hath all things under His feet!

They have been from the beginning spectators of God's wonderful dealings with the children of men. When the foundations of the world were laid, these "Morning Stars sang together," these "Sons of God shouted for joy." At the birth of Jesus again they rejoiced, and gave "glory to God in the highest," and when the Son of Man, having overcome death, ascended to the heavens to take His seat on the Father's throne, thence reverently they obeyed the Divine decree, "Let all the angels of God worship Him." Yet these exalted and glorious beings only "know in part," and even their obedience and their rejoicing are the

fruit of faith. They understand not the full "mystery of godliness;" they comprehend not the height and the depth of God's wisdom and love, as manifested in the Redemption of man. For these are things which "the angels desire to look into," which even their intelligence has not fathomed. As the Egyptians and the house of Pharaoh heard with wonder the voice of Joseph's weeping over his brethren, so do the angelic ministers of God and of His Christ regard with reverential awe the manifold tokens of that "love which passeth knowledge" entertained by Christ for His brethren. Nor are they mere spectators, but "ministering spirits," taking delight in ministering unto the heirs of salvation, and are *well-pleased* that for the Saviour's sake the children of men should be welcomed by the Majesty on high into His kingdom of glory; to share with them the life-giving smiles of their Father's countenance; and the happiness of those regions of joy, which before the foundations of our world were laid, God had prepared as the abode of the innumerable company of the spirits who loved Him.

The Free Converse.

“And Joseph said unto his brethren, *I am Joseph* ; doth my father yet live ? And his brethren could not answer him ; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, *I am Joseph* your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life. For these two years *hath* the famine *been* in the land : and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now *it was* not you *that* sent me hither, but God : and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt : come down unto me, tarry not : And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children’s children, and thy flocks, and thy herds, and all that thou hast : And there will I nourish thee ; for yet *there are* five years of famine ; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye

have seen ; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept ; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them : and after that his brethren talked with him."—GENESIS XLV, 3—15.

All the Law and the Prophets, so Christ hath taught us, are briefly comprehended in these sayings, "Thou shalt love the Lord thy God with all thy heart and mind and soul, and strength," and "Thou shalt love thy neighbour as thyself." How then ought our hearts to be affected towards Him who is both human and divine, create and uncreate, our neighbour and our God ? and who has, moreover, in all His words and deeds and sufferings, though chiefly by His Cross and Passion, manifested in His human nature, such compassionate and all-forgiving love as demands a more grateful and tender affection than could worthily be given to those dearest to us on earth, and at the same time has so displayed the glory of His Deity, that (whatever revelations of His goodness we may hope will be given to the redeemed in the ages to come) we are as yet incapable of imagining a more glorious display of His infinite perfections, and confess Him to be beyond all praise, above all adoration that even the spirits of the just made perfect could render to His name. But Christ and Christ alone can teach us to acknowledge and respond to His love. And only in proportion as we are made capable of this response, only in proportion as we learn whom we have despised and wronged, and, therefore, how greatly we have sinned, and thence are brought to feel how immense is

the mercy which forgives and forgets our offences, can our souls enjoy that *free converse* with our Lord, which was typified of old, when, after that most loving address of Joseph, "his brethren talked with him." Of *what* they discoursed we have no record; we are merely informed, briefly but beautifully, that now at length they were able to speak freely with him, face to face, and are left to imagine the rest.

Neither shall it be attempted here to describe that communion which takes place between God the Saviour, and a soul which has been secretly touched and kindled by His Divine Spirit. We can with difficulty realise to our minds even the earthly types of these things, and conceive the succession of opposite and contending, or variously blended emotions which agitated the minds of the brethren during Joseph's address, or when, at its conclusion, they found themselves able to give utterance to their thoughts, and lay bare their hearts before him. They recollected a younger brother, despised and ill-used: they beheld him now wearing the majestic aspect of the Lord of all Egypt. They had conspired against him to put him to death, or to sell him into slavery, and now their lives are at his mercy. He had, before this, seemed stern and severe, and had compelled them to taste the bitterness of bondage and imprisonment; and made "the iron enter unto their souls;" and brought them to confess themselves his servants; and what, but death, can they look for now? But their natural fear of merited punishment is overborne by his wonderful loving-kindness; he will not have them for his ser-

wants, but for his brethren and his friends ; he even beseeches them not to reproach themselves, he speaks as if there was nothing to forgive ; he embraces them, and weeps over them ! They are ashamed and confounded ! Every fresh mark of his affection, while it reassures them, proving that they have no cause to fear him, does but represent their past wickedness in darker colours than before. How generous, how truly noble is Joseph. But they, how hateful have been their deeds,—how deeply unlike their characters to his : and *yet he forgives !* Right worthy is he to be honored as the first of men : to be revered and obeyed as the chiefest in all the land, and beloved also with all grateful affection. Pharaoh has done well in making him “his first-born, higher than the kings of the earth:” and they will willingly become his servants and subjects. But he is “not ashamed to call them brethren ;” and the hope is aroused within them, that they shall not only witness, but share his greatness and glory in Egypt. Oh ! wonderful and unexpected consequences of their malice and envy. No doubt the hand of the Almighty and unsearchable God was in all these things ; for it is His prerogative to bring good out of evil ; and Joseph has truly told them that it was God who sent him into Egypt, “to preserve life,”—to “save their lives by a great deliverance.” Thus by degrees are they reassured ; and at length they find words ; but words which seem all inadequate to express their sense of their unworthiness, and his wonderful goodness.

Will not the-children of God, to whom, in secret in-

terviews, their Saviour has revealed himself, silencing their self-reproaches in His assurances of pardoning love, take delight in entering into their chambers, and shutting their doors about them, that in secret they may enjoy that free converse dimly typified here ?

The King's Good Pleasure.

"It pleased Pharaoh well."—GEN. XLV, 16:

When Joseph, being reconciled to his brethren, and having discovered himself to them, publicly acknowledged them as his kindred, there was, as we have seen, joy in Egypt, on the part of the servants of the household, in which *King Pharaoh also* shared. For our sakes has this been recorded. For even so, as Christ has revealed, there is "joy in heaven," over each and all who repent and are reconciled, and brought to know their Saviour,—joy, not only "in the presence of the" elect "angels of God," but likewise, as we may be certain, in the bosom of the Father, of whom the whole family in heaven and earth is named. For except in that in which He takes delight, these holy ones could find no joy. Formed in His image and after His likeness, as was Adam,—yet more perfectly so than he; for he "was made a little lower than the angels," (Psalm viii, 5) those children of the heavens can experience no emotions which have not their source in the Eternal Creator, to whose word they hearken continually. And even if the existence of this joy in heaven over penitents had never been expressly revealed to us, we might surely, even of our own selves, have judged aright concerning this, being certain that

the Being whose name is Love, *must* rejoice in the reconciliation of His creatures to Himself. In love He created them, as He created all things, at once for their happiness, and His own glory."

" Worlds without number,
Lie in His bosom like children, He made them for this purpose only."*

But beyond this, for our fallen world He sent, and spared not, His only Son, to die for man's redemption. And therefore for His Beloved Son's sake, as well as for their own, He rejoices when they are recovered from the misery into which they had fallen. The Father rejoices over them, when they learn to love their Redeemer. "The Father himself loveth you, because ye have loved me; and believed that I came out from God." Now, all this was foreshadowed in the welcome which Pharaoh was ready to accord to the brethren of Joseph. The arrival of ten poor men, strangers, from the land of Canaan, shepherds too, and, as such, an abomination to the Egyptians, could afford the King no satisfaction, except on the ground of their affinity with one whom Pharaoh delighted to honour; nor even so, could he be well pleased at their arrival, unless he believed that they both loved Joseph, and would reverence and obey him as one who was rightly and justly Lord over the whole land.

Not every individual of that race of whose humanity the Son of God partook, shall hereafter be acknowledged by Christ as his brother; but those only who

* The Children of the Lord's Supper: translated by Tennyson, from the Swedish of Bishop Tegner.

know their need of mercy, and are penitent, and learn to love and honour the Son, even as they love and honour the Father. When these are received into the courts of heaven, it will please the Father well, and all His servants.

But, at this point, it is very important to observe, the comparison fails; and we may perceive how inadequate is any human transaction, any earthly image, to represent to our minds, even in outline, not the full truth, for it "passeth knowledge," but so much as the Scriptures have revealed, of the love of God in Christ. Pharaoh, though probably cognisant of the fact that Joseph had been purchased of Midianite merchantmen, knew not *by whom* he had been sold into slavery, suspected nothing of the envy and hatred with which his brethren once regarded him, their execrable cruelty, their deceit and falsehood. Otherwise, it is probable that his indignation would have been uncontrollable, and that even the intercession of Joseph could hardly have persuaded him to endure their presence. To the love of our merciful Father which is in heaven towards His sinful creatures we have nothing corresponding here. By *Joseph alone* were typified that Divine loving-kindness and tender mercy which, though *manifested* indeed to mankind chiefly by, and through, the Son, abide equally in the co-eternal Father. In order that the type should correspond with the antitype here, we should be required to imagine the great king of Egypt to send *his own son* into Canaan in his infancy, to contrive that Jacob should suppose him to be his Son; and all this with a distinct foresight of the

sufferings which he would have to endure: and with the deliberately formed purpose of thus delivering from distress the very persons by whom those sufferings had been caused, and placing them on his right hand, and on his left, in the kingdom of Egypt!

It is very important to observe this, because there is unhappily a tendency, in some minds, to overlook that blessed truth which the parable of Joseph and his brethren here fails to exhibit. Christ is viewed as one who *solely of His own accord* interposed as a mediator: the Father is represented only as an offended Lawgiver and Judge. There is a deep and dangerous error here: for, in truth, the Father, in sending His Son into our world to die for man's redemption, did not then surrender into other hands His Divine prerogative of mercy, retaining His holiness and justice; but, on the contrary, did then exhibit that glorious prerogative in its highest conceivable manifestation. Let men be careful, therefore, how they affirm, (although there is a sense in which this is true,) that the Son of God came into the world to avert the Father's wrath from guilty man, and to avert His hand of vengeance; for the Son came not of himself, but the Father sent him, and this, certainly, because while we were yet enemies, our heavenly Father loved us, loved us with a love infinite in extent, for His love towards the Son whom He sacrificed was infinite; loved us with a love eternal in duration, reaching even "from everlasting to everlasting;" for the Lamb was slain before the foundations of the world were laid, to effect an eternal redemption.

The Message of Glad Tidings.

And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, come near to me, I pray you, and they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household and all that thou hast, come to poverty And, behold, you, eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you. And ye shall tell my fa-

ther of all my glory in Egypt, and of all that ye have seen ; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept ; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them : and after that his brethren talked with him. And the fame thereof was heard in Pharaoh's house, saying Joseph's brethren are come : and it pleased Pharaoh well, and his servants. , And Pharaoh said unto Joseph, say unto thy brethren, this do ye ; lade your beasts, and go, get you into the land of Canaan ; and take your father and your households, and come unto me : and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye : take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff ; for the good of all the land of Egypt *is* yours. And the children of Israel did so : and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment ; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment. And to his father he sent after this *manner* ; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed : and he said unto them, see that ye fall not out by the way. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them : and when he saw the wagons which Joseph had sent him to carry their father, the spirit of Jacob revived :

And Israel said, *it is enough ; Joseph my son is yet alive. I will go down and see him.*"—GENESIS XLV, 8—28.

The brethren could not be permitted to remain in Egypt, in the enjoyment of its rich abundance, and of Joseph's favour, for there were others whose distress he desired to relieve, whose faces he longed to behold, whom he was impatient to enrich with the good things of his kingdom ; and among them, a parent dearer to him than all beside. A mere message would not suffice to bring them ; for it would have been disbelieved. The brethren must themselves, in person, testify to the wonderful and joyful truth that Joseph, one of themselves, was at the right hand of power in Egypt, that he had not forgotten his own flesh and blood, but invited them all to come to behold his greatness, and share his prosperity. And, besides this, the feeble would need help by the way, and the prevailing scarcity demanded prompt supplies of food ; and presents must be sent to Canaan of corn, and bread, and meat and of the various " good things of Egypt," and wagons, or chariots, for the conveyance of the aged and the little ones, which would further convince those who doubted of the reality of the invitation, and persuade, and enable them to obey it.

As the three Apostles on the mount of Transfiguration were permitted to be, for a brief period, eye witnesses of the majesty of Christ, and to hear with their ears the Voice from heaven,—not in order that they might remain in the continual enjoyment of the privileges of that place of glory ; but that, going forth into

the common world, they might make known the mysteries revealed to them, and persuade men to set forth on their journey heavenward,—so was it with the brethren of Joseph.

And Christ requires like services of *all* those to whom He has revealed Himself. They must not abide in a state of solitary and ecstatic contemplation ; nor, if they mingle with the world, remain silent respecting the truths revealed to them. They must “tell the vision” to their kindred and neighbours, and seek to persuade others to commence that journey which shall end in everlasting rest, nor cease till some at least, through the grace of God, have been brought to exclaim “It is enough ; I have a Saviour in heaven ; I will seek His face without delay.”

But it is of the ordained ministers of the Church of Christ that the brethren of Joseph present the most perfect type. The brethren returned not of their own accord, but were sent with a special message and invitation from King Pharaoh, and from Joseph, and with gifts from the royal treasure houses, which, as faithful stewards, they were to distribute among their kindred—even as those that are called of God, go not forth to preach in their own name, nor simply *advise* men to approach the throne of heavenly grace, but are sent by Him who is seated thereon, waiting to be gracious, to deliver to them His invitation, and by rightly dividing the truth, and distributing the sacramental treasures, to help forward their brethren on their journey, until, in the strength of that meat, they win their way to the Mount of God.

Peculiarly significant, in this relation, are the recorded words of Joseph, "see that ye fall not out by the way." They are a prophetic injunction to the ministers of the Gospel of Christ, to keep the unity of the Spirit in the bond of peace, speaking the same thing, and in honour preferring one another.

The Pilgrimage.

“ And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I. And he said, I *am* God, the God of thy father ; fear not to go down into Egypt ; for I will there make of thee a great nation : I will go down with thee into Egypt ; and I will also surely bring thee up *again* : and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beer-sheba : and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him : His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.”—GENESIS XLVI, 1—7.

The journey of Jacob and his family, though plainly typical of a Christian's journey to the land of his rest, presents nothing in its details on which our thoughts need to dwell long. That it was through a barren land, starved by long-continued drought, and affording no provisions for the way, yet a land traversed *easily* by those who had the wagons of Egypt for the aged, and the tender, and the young, and traversed *happily*

by those who had hope to cheer them on their daily or nightly road,—all these things are obvious, and will not fail to suggest to the Christian's mind his journey through this world. For to him, be its pleasures and its wealth what they may, this world is found to be barren indeed, and stricken with poverty since it produces none of those good things whereby the soul may be refreshed and strengthened for its pilgrimage. The passage through it,—otherwise difficult, and even impracticable *in that direction* which is towards the land of true happiness and true riches,—is rendered easy by that succour which the Lord of the Kingdom has provided against the hours of weakness; that provision which He has bestowed from out of His heavenly treasure.

But let us observe further, for this is highly significant, that of all that went forth from Egypt, *not one failed* to reach the land of plenty. Not one perished by the way: but Jacob and "*all his seed*," "threescore and ten souls," entered into the land of Egypt. And all entered *together*. There were no hindrances: the wheels of the chariots brake not, nor did the provisions fail; nor did sickness detain any; nor was one, like Rachel, arrested on the journey by death. Surely this is full of meaning for a Christian. He will remember who hath said, "My sheep hear my voice; and I know them, and they follow me: and I give them eternal life; and they shall never perish, neither shall any one pluck them out of my hand." So speaks the Saviour, and to each of the flock he gives the assurance: "My grace is *sufficient* for thee," and as, of the chil-

dren of Israel, it was not the strong men only, who, in the vigour of their manhood, successfully encountered the labours and dangers of the journey, but the weakest and youngest also,—the aged, the women, and the infants,—so it is not those only who are strong in faith, who shall enter the kingdom of heaven, but also the babes in years, and the babes in Christ; the very least of those who are called by His Name.

The Presentation.

“ And he sent Judah before him unto Joseph, to direct his face unto Goshen ; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him ; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me ; And the men *are* shepherds, for their trade hath been to feed cattle ; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation ? That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers : that ye may dwell in the land of Goshen ; for every shepherd *is* an abomination unto the Egyptians.”—GENESIS XLVI, 28—34.

“ Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan ; and, behold, they *are* in the land of Goshen. And he took some of his brethren, *even* five men, and presented them unto Pharaoh

And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come: for thy servants have no pasture for their flocks: for the famine *is* sore in the land of Canaan: now, therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: The land of Egypt *is* before thee: in the best of the land make thy father and brethren to dwell: in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old *art* thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh."—GENESIS XLVII, 1—10.

On their arrival in Egypt, as was natural, Joseph brought before Pharaoh his father, and five of his brethren, as representatives of the rest, and allowed them, in his presence, to petition the King for permission to dwell in his land. Their request was grounded merely on the prevalence of the famine: they begged only to be granted a temporary asylum, until their own land was restored to its former productiveness. But for Joseph's sake more than this was granted, and Egypt became their home. Natural it is all, and the tale is simply told; yet it includes a mystery of the Christian

faith. For, in like manner, *on the entrance of the redeemed into their promised land of rest, Christ himself shall bring them before the Father.* He it is who shall welcome them, saying, Come, ye blessed of my Father; whosoever name He confesses before the Father will be accepted of Him, whosoever name He denies will be denied. It is "by Jesus" (2 Cor. iv. 14.) that God shall save the Church, and "*present it* unto Himself a glorious Church, not having spot or wrinkle."

The same truth is implied in that parable of our Lord, wherein a certain King would "make a marriage for his Son." For in this case we must suppose that, in accordance with the usual custom, the King's son went forth to meet and welcome the bride, to conduct her into the royal palace, and to introduce her into his father's presence. And the same things are intimated more clearly in the forty-fifth of the Psalms of David. For in the words, "Thy throne, O God, is for ever and ever—God, thy God, hath anointed thee with the oil of gladness upon thy fellows," we cannot fail to discern the Eternal Son of the Eternal King: and the "king's daughter," "all glorious within," is the Church, the Bride, the Lamb's Wife; who, with joy and gladness, enters into the house of her Husband, and the presence of His Father, to whom her Husband himself introduces her.

Thus introduced, she is sure of welcome, and can feel no dread. The Father Himself loveth her, because she has loved His Son: and He will take delight in her; and keep her ever near Him; and bestow upon

her gifts, such as her eye had not seen, nor her ear heard, neither had it entered into her heart to conceive; though it be still true, that she had long before enjoyed a faint and dim insight of their excellency, God having revealed them unto her by His Spirit, and given her foretastes of their sweetness. The King has, through His Son, sent presents to the intended bride, while yet abiding in her earthly home.

The Land of Goshen.

“ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families. And the time drew nigh that Israel must die : and he called his son Joseph, and said unto him, if now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me ; bury me not, I pray thee, in Egypt.”—GENESIS XLVII, 11. 12. 29.

By Pharaoh's command the children of Israel were placed in the land of Goshen, which was at once “ *the best* of the land,” and that portion of it most suitable for a pastoral people. Nor was this the only advantage conferred on them. For it appears from the latter part of this chapter, that while the Egyptians could only obtain corn by purchase, and were at length compelled to give up *all their cattle* to Joseph in exchange for the contents of his store-houses, the brethren and their families were not required to make any such sacrifice. For it is said that they had “ possessions ” in the land of Goshen, (consisting probably of flocks and herds) and grew and multiplied exceedingly. Now, it was for *our* sakes that these things were recorded :

that we "might know what is the hope of God's calling, and what the riches of the glory of His inheritance in the Saints," and how, "in the ages to come, God will show the exceeding riches of His grace, in His kindness towards us, through Christ Jesus." As shepherds of Canaan, the children of Israel had no claim on Pharaoh; but as brethren of Joseph, they were ranked amongst the chiefest of his subjects. What then may not Christians hope, through the favour of Him, who is bone of their bone, and flesh of their flesh? More, it may be, than we may dare to contemplate of exaltation, of privilege, of blessedness, in communion with Christ, "even the best of the land." But this at least is certain, that their place in heaven, the lot of their inheritance, will be such, precisely, as best may suit the capacities of beings of earthly origin, partakers of a nature which, though glorified, is human still. Like the children of Israel in the rich pastures of Rameses, the redeemed from the earth will find heaven to be to them a *home*, a place of perfect peace and repose for the soul, wherein every feeling of the heart, which God has *sanctified* during the earthly state, will, being then *glorified*, find its perfect exercise and enjoyment. The Lord hath gone before to glory, to "prepare a place" for all who shall follow Him hereafter; and his people will not be required to accommodate themselves, as some have meanly imagined, to the scenes into which they shall be introduced; but these scenes will be accommodated to them. As the brethren of Joseph were not compelled to take their place among the courtiers of Pharaoh, but were given a residence congenial to

their habits and feelings, so will the Lord, the Chief Shepherd, provide for His sheep : He will " make them to lie down in green pastures, and lead them beside the still waters." (Psalm xxiii)

When, in order to demonstrate the fact of Christ's resurrection, it pleased God by the hand of an angel to remove the stone from His sepulchre, that " holy one" was not required to lay aside the terrors of His glory. " His countenance was like lightning, and His raiment white as snow ; and for fear of Him the keepers did shake, and became as dead men." Yet afterwards, when the pious women of Christ's company sought the body of their Master in the tomb, they beheld one whose aspect does not appear to have terrified them. So, when in the world to come, the redeemed children of men are introduced into the society of an " innumerable company of angels," there will be nothing terrible in the splendour of these children of light ; although perhaps their glories will be greater than the human eye now could endure. For men themselves will be changed. " They shall be equal to the angels, and shall be the children of God, being the children of the resurrection" : and He who is above all, He who dwelleth in light which no man can approach unto," will not overwhelm His creatures with His glory, but transmute its intolerable splendours into Love, embracing them on every side.

The Lord of All.

“ And *there was* no bread in all the land ; for the famine *was* very sore, so that the land of Egypt, and *all* the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought : and Joseph brought the money into Pharaoh’s house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread ; for why should we die in thy presence ? for the money faileth. And Joseph said, give your cattle ; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph : and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses : and he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second year, and said unto him, we will not hide *it* from my lord, how that our money is spent ; my lord also had our herds of cattle ; there is not ought left in the sight of our lord, but our bodies and our lands : Wherefore shall we die before thine eyes, both we and our land ? buy us and our land for bread, and we and our land will be servants unto Pharaoh : and give *us* seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land for Pharaoh ; for the Egyptians sold every man his field, because the famine

prevailed over them : so the land became Pharaoh's. And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof. Only the land of the priests bought he not ; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them : wherefore they sold not their lands. Then Joseph said unto the people, behold, I have bought you this day and your land for Pharaoh : lo, *here is* seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, thou hast saved our lives : let us find grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part* ; except the land of the priests only, *which* became not Pharaoh's."—GENESIS XLVII, 13—26.

With the exception of " the land of the priests," and probably the land of Goshen, Joseph became owner, in Pharaoh's name, of all the land of Egypt ; and the land of Goshen also, procured by him for his brethren, and bestowed on those whose possessions were to him as if they had been his own, may be reckoned as a part of that vast inheritance which Joseph had obtained, through the excellency of the spirit which was in him. A position of higher dignity, and more absolute power it is scarcely possible to imagine. Yet it is to be observed that by all this, his pre-eminence, the supreme dignity of Pharaoh was in no wise impaired ; he still

occupied the throne ; and it was in his name, and for him, that Joseph bought, and held the money and the cattle, the land, and, as it were, the very lives of the people of Egypt; and the royal dignity was never more exalted, than when Joseph wielded the sceptre committed to his hand.

Here again we may discern the types of heavenly things. The Lord Jesus Christ, even before His ascension declared, "all power is given unto me in heaven and in earth"; and He ascended, we are told, "that He might fill all things"; and the decree has been pronounced, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But, just as it was not immediately upon his exaltation by Pharaoh's decree, that Joseph became absolute in Egypt, so it was not immediately upon His ascension to heaven that the Lord Jesus Christ obtained full dominion. His kingdom, like the power gradually acquired by Joseph over his brethren, and over the Egyptians, has extended, and is extending by degrees, and will approach the full, only in proportion as men, experiencing a famine in their souls, are found ready to give up money and lands, and all that they possess, nay, their own selves also in exchange for the "bread of life." Yet at last the prophecy will be fulfilled,—for it cannot fail,—"the kingdoms of this world are become the kingdoms of our Lord, and of His Christ." And this blessed change will be "to the glory of the Father," co-equally with the Eternal Son, who sitteth on the right hand of the Majesty on high.

The kingdom of whose coming we pray, is at once the kingdom of the Father, and the kingdom of the Son. Jesus, like Joseph is exalted, "to order it, and to establish it, with judgment and with justice, from henceforth even for ever." (Isaiah ix, 7.)

But there are yet other respects in which the dominion of Joseph appears to be typical of that of our Lord, which deserve more than the passing allusion hitherto made to them. It was *not only over his own brethren* that Joseph acquired power. In language as submissive as that of his brethren, even the native Egyptians were brought to say, "Thou hast saved our lives ; let us find grace in the sight of my Lord, and we will be Pharaoh's servants." The miseries of famine, actually endured to a great extent in Canaan, would have been felt in equal (if not even in greater) severity in Egypt also, but for the providence of Joseph ; and the native inhabitants of the land were all under obligation to the man, who "saved *their* lives by a great deliverance," as well as the lives of his brethren. Now, although the Holy Scriptures, written chiefly to make known to us Christ as the Saviour of the *human race*, the fallen children of Adam, reveal to us little concerning other worlds, and other orders of being, it yet has been made known to us that by His death upon the cross, once for all, by that one amazing blood-shedding of the Son of God, Christ "hath reconciled all things unto himself, whether they be things on earth, or *things in heaven*." (Coloss. 1, 26.) Or, we may venture to say, "whether they be *beings* in heaven," for the "reconciliation" seems to be of those whose *sin* or moral imperfections,

the only thing it would surely seem, that could possibly separate between them and their God, needed to be removed or atoned for ; that is of intelligent and responsible creatures. The writer, however, would by no means be understood to express a belief that all those "beings in heaven" whom Christ, by his death, reconciled to the Father, had actually, like the children of men, committed sin, and fallen from their first estate ; but rather that as the Egyptians, but for Joseph, *would have endured* a famine, so even angelic beings needed a reconciliation, to render them worthy to stand before God, and in order to their *preservation* in holiness. From their creation they were, and continued to be, blessed by Him, and acceptable in His sight, before whom "the heavens are not clean" and He chargeth even His angels with folly, for the sake, and through the mediation of the Son of God, the Reconciler of the universe.

But there is yet again another meaning which may be given to the words of St. Paul, or rather there is a certain limitation of which they are susceptible. They may be intended merely to signify, that *whatever there be* of "things in heaven" that needed a reconciliation, Christ hath reconciled them, by his death on Calvary : even as, within the holy of holies in the Jewish Temple, the needful purification of the holy things, *if perchance* they had contracted any stain, could be effected only by the blood of the victims slain in the court without. If such be the meaning of the apostle, we may then doubtfully trace a still further correspondency. Jo-

seph *bought not the land of the priests* ; which they held directly from Pharaoh : and it is probable that when, during the years of plenty, Joseph “ laid up the food in the cities,” when “ the food of the field which was round every city, laid he up in the same,” he assumed no control over, nor property in, the cities and lands of the priests, and the corn stored up there : so that during the years of famine, the priests did not in fact owe their lives to Joseph as did the rest of the people—and so it *may* be, that in the kingdom of our Lord and of His Christ, there are “ principalities and powers” subject indeed unto Christ, but yet not reconciled unto God through him, in exactly the same sense as others, some for whom his blood-shedding was not required,—some sheep of the fold, who though subject to His voice, and blessed by His pastoral care, have not needed that the good Shepherd should toil in the wilderness to save them, should *suffer* for their sakes.

Beyond what we find in the passages already quoted, the sacred narration contains no record of the greatness of Joseph in Egypt. But it is well-worthy of note, and deeply interesting to the Christian student most especially, that there is reason to suspect, from modern researches into the antiquities of Egypt, from the statements of ancient historians, and from the probable import of hieroglyphics, that Joseph eventually attained even greater dignity in Egypt than the sacred writers have recorded ; and succeeded in establishing not a temporal dominion only, but a spiritual ; that he not only became a joint-heir of the supreme royalty,

but gave an ascendancy, over all the idols of Egypt, to the Lord God of his fathers.

The following extract from Cory's Chronological Enquiry into the ancient History of Egypt will go far to establish these interesting conclusions, doubly interesting, if it indeed be true, that Joseph was divinely ordained to be a type of that Messiah, who is "King of Kings, and Lord of Lords."

"It was common among all the heathen nations to regard the founders of their respective nations, and indeed every very extraordinary person who appeared among them, as Avatars or Incarnations of some deity. Now, it is related, by several historians, that two very remarkable personages appeared in Egypt, both of high antiquity, but at a considerable interval from one another, known by the name of Thoth or Hermes, who were looked upon as Avatars of that deity. The first of these may be identified with the 2nd king of Egypt, Athothes, the grandson of Kronus, or Ham. According to Sanchoniatho, he was the adviser of Kronus, who gave him the land of Egypt. He was the inventor of letters and the arts. The other, the second Hermes, was likewise said to be the inventor of letters and the arts, a sacred scribe, and author of the ancient Hermetic books, an adept in mysterious knowledge, and an interpreter of the will of the Gods. He was, moreover, a great prophet, and to him they ascribed the reformation of the Egyptian year. He was regarded also as the Hermes *pedisequus*, a kind of

lacquey or minister. By Cedrenus, who, with many other embellishments, refers to the same person, it is further stated, that he was envied by his brethren, who were 70 in number, and, finding that they were continually consulting how to destroy him, he went into Egypt, to the tribe of Ham, where he was received with great honour, and lived in splendour, and was afterwards worshipped by them under the name of Hermes, expressly because he was a prophet, and supplied them with riches; wherefore they denominated him the Giver of riches, and looked upon him as the god of wealth. It is further asserted that he was called *Trismegistus*, because he communicated to the Egyptians, that there were three divine powers in the unity of the deity. Cedrenus, moreover, places him in the reign of that Sesostris, from whose immediate successor he says, the line of the Pharaohs descended.

It is concluded by Bryant, and almost every antiquarian, that this second Thoth or Hermes was Joseph: and of this I think there can scarcely exist a reasonable doubt.

Joseph was also connected with the regulation of the calendar. The manner in which the Egyptians regulated their time was this. By reckoning the year at only 365 days, and omitting the quarter day, they lost a day in every four years: and, consequently, the first day of their year would, in the course of four times 365 or 1460 true years, recede through every day of the year, and return to the point from whence it had set out. This period of 1460 true years, or 1461 of

their vague years, was the great Sothic cycle of the Egyptians. The first month, as well as the first day of it, was called by the name of Thoth or Hermes. The Thoth originally started from the Heliacal rising of the Dog-star, which occurred in Egypt about the first day of August, and after the revolution of the cycle, it returns to the same point again, when a new cycle commences. At the commencement of each cycle the PHŒNIX is said to return, and then the old Phoenix is stated to expire, and a young one to spring out of its ashes. The return of the Phoenix, and the return of the Thoth or Hermes, are terms synonymous. And the names of Phoenix and Thoth, of which Hermes is but the Geeek translation, have a very intimate connexion with one another. The return of the Phoenix is by the majority of ancient authors stated vaguely at 500 or 1000 years ; but it is correctly specified by Tacitus at 1461 vague years, equivalent to 1460 Julian years. Tacitus in the same passage relates, that *in the reign of the third Ptolemy of the Macedonian kings, the Phœnix returned to Egypt ;* or, in other words, that in the reign of Ptolemy Euergetes, an old cycle had expired. Now the 25 years of the reign of Ptolemy Euergetes extend from B.C. 246 to 221. The commencement therefore of the cycle which expired in his reign, must have happened between the years 1706, the year of the descent of Israel into Egypt, and 1671, *which were both within the administration of Joseph.* It is asserted by Plutarch, that Hermes added the five additional days to the Egyptian calendar. By Censorinus this is said

to have been effected by Arminius, which is in fact Hermes : and Syncellus, from some author, shews that the regulation occurred about the same time, by asserting that the addition of the five days took place in the reign of Aseth, the 7th of the Shepherd kings. But Strabo says, that the improvement by Hermes was the addition of the quarter of a day ; at all events it is manifest that the regulation took place in the administration of Joseph, and that, as he was considered as a Hermes, he must have been the Hermes who effected it.

The name given to Joseph by the king of Egypt was according to the Masoretic points Zaphnath Paaneah : but, without the points, which have only disguised it, it was ZPhNTh PhÆNCh, and the latter words is in all the Greek translations rendered Phanechos. From all these circumstances I have no hesitation in identifying Joseph with that Hermes, who started that cycle which expired in the reign of Ptolemy Eugertes.

In the 9th* year of his administration Joseph, by the sale of corn to the starving population, collected into the royal treasury all the gold, and silver, and valuables, of all the land of Egypt and Canaan and the surrounding countries ; and in the 10th he obtained all the cattle. In the 11th year he acquired all the land, and after the expiration of the famine, granted it out again to the inhabitants, reserving for the royal revenue one fifth of the entire produce of

* Gen. xlvii.

the soil, except the portion of the priests ; thus rendering the king not only the ruler, but the landlord of the whole realm ; producing a revenue, comparatively exceeding that enjoyed by any sovereign prince from that time to the present.† He then removed all the people from the country into cities, from one end of the border of Egypt even to the other end thereof.*

The consolidation of the kingdom thus effected—the immense wealth and power thus acquired—and the removal of the people universally into cities—and their continued subsistence out of the royal munificence for three or four years more, during which their labour must have been available for the decoration and enlargement of these cities, point out the reign in which these things occurred as the commencement of Egyptian greatness, and particularly of architectural magnificence : and that reign must have been in the beginning of the 18th dynasty ; and upon that line of kings, while the children of Israel grew into a people under their protection, the blessing of God seems to have been poured abundantly.

It can hardly be supposed that Joseph when he obtained such power in Egypt, neglected the religion of the country. Accordingly we find in Eusebius, upon

† In speaking of some of the Egyptian monuments, Pliny has remarked that they were erected by kings, who must have had more wealth than they knew how to dispose of.

* Genesis, xlvii. 21.

the authority of Manetho, that the Amosis who expelled the Shepherds, *put a stop to the human sacrifice which had hitherto prevailed in Lower Egypt*. I have no doubt but that it occurred about this time ; but I think that Joseph could hardly have ruled over Egypt till the beginning of Amenoph I. We are, however, assured by Olemens, Proclus, Iamblichus, Plutarch, Ælian, Porphyry, and several other authors, that the second Hermes wrote the sacred books, which were preserved by the priests with the greatest care : and from the scraps of them, and traditions relating to them that have come down to us, it is clear that the religion inculcated by the second Hermes was not idolatry. We may observe, also, that the Egyptians held the Trinity, and in the form of the Saiva sect, which is a nearer approximation to the truth than the Vaishnava doctrine, and they also distinguished the persons of it by Hebrew names. I am consequently inclined to lay some stress upon the tradition preserved by Cyril and Cedrenus, that Hermes instructed the Egyptians in the knowledge that in the Unity of the Godhead were three divine Powers, especially as those authors have no conception that that Hermes might be Joseph. I should conceive, therefore, that his reformation was, during his administration, *an entire abolition of Idolatry* : and though idols may be found upon the monuments of the Pharaohs contemporary with him, that would scarcely invalidate the inference, as they may have been introduced subsequently to his decease, when he himself became regarded as an Avatar of Thoth ; and that this constant-

ly occurred in ancient as well as modern times, is manifest from the circumstance that upon the great obelisk at Karnak, the figures of Amun Ra are evidently the work of an age, at least a century after its erection.

It is manifest from the many sculptures at Thebes, that Thothmos III. came to the throne very young, and was brought up under the instructions of the personage represented in the figure, whom I take to be Joseph, or Hermes Phoenix. In one of these sculptures this Hermes is standing simply with his left hand extended, and holding in his right the palm branch, the common symbol of Hermes. In another, he is standing behind Thothmos III., (whose name and signet appear above him) with his left hand upon the arm, and his right resting upon the shoulder of that king, apparently instructing him to shoot with the bow. In a third, he is standing hand in hand with the same king, pouring with his left hand something into a cup which the king is holding in his right. He is found in constant connexion with Thothmos III., and was evidently, at one time at least, in high honour with him ; but wherever this figure occurs, it is commonly defaced by some attempt to obliterate it or its name, which would indicate, that, in succeeding times, he was not held in the same repute as he was originally ; and this would naturally take place, when the benefits, which that patriarch had heaped upon the nation were forgotten among the troubles that attended the Exodus of his kinsmen.

Upon the whole, I conclude that Joseph began his administration not very long after the expulsion of the Sphepherd kings, and ended it a few years after the commencement of the reign of Thothmos III., the fifth king of that dynasty; and that he was minister of Amenoph I., Thothmos I., Thothmos II., and for a very few years in the reign of Thothmos III., and that he not only consolidated the kingdom, but that from his administration must be dated the rise of the grandeur of the 18th dynasty, and the reformation of the religion and calendar of Egypt: and all these coincidences concur to place him in the exact position, which, by a simple enumeration of the numbers of Manetho, we had before determined.

There is another very singular personage, whose appearance among the princes of the 18th dynasty has produced great confusion. He is not in any of the lists of kings, yet he bears a royal title, and is so strangely mixed up with Thothmos I. and II., that some of the Egyptian discoverers have supposed him to be the same with Thothmos I.

In the original lines of the great obelisk at Karnak are the signets both of this personage and Thothmos I.: and several temples appear to have been erected by him jointly with Thothmos I. and II. He falls exactly into the position occupied by Joseph, both in respect to time, and in the circumstance of his being as it were a joint ruler during so long a period as the reigns of 3 or 4 successive kings. And I take him to

be the *Chebron*, or *Chebros*, given by Manetho as the 2nd name of the 18th dynasty ; and in that name, which is omitted upon the monuments as a Regent, I fancy we may distinguish *The Hebrew*, as Joseph is expressly called, no less than four times in the relation of the story of his rise to power.

Joseph was made by Pharaoh ' ruler over all the land of Egypt, and according to his word were all the people ruled, and in the throne only did Pharaoh reserve distinction to himself.' Pharaoh likewise took his ring or signet from his hand, and put it upon Joseph's hand. The monumental personage in question uses a royal signet, which is, in fact, only such a variation of that of Amenoph I. and Thothmos I., as succeeding kings adopted from their predecessors : and the signet which Joseph used, was, I have no doubt, the royal signet, which Pharaoh gave him, and authorized him to use.

The great difficulty has been to determine whether this Regent is a male or female. In the lateral lines of the great obelisk at Karnak, he is represented always in male attire, commonly as bearded, and with the crown of Lower Egypt only. To his name, however, or perhaps, we might rather say, to his insignia or bearings is attached the semi-circle, which commonly, but not universally, indicates the female sex. I take it here to be simply a kind of heraldic difference, indicating that the bearer was, as it were *king consort*, or that *all but king* that Joseph was. It is however clear,

that, in the legends respecting him upon other buildings, feminine nouns and verbs are used, which M. Champollion explains by supposing him to be the husband of a queen in her own right, receiving the addresses, and speaking solely as the representative of his wife. The name, which M. Champollion reads Amenenthe, is simply, without its intermediate vowels, (which are gratuitously asserted) AMNNTH, which differs from the name of the wife of Joseph, ASNTH, or according to the Greek version Asenethe, in no important particular, except in the substitution of the S for the M, two letters in the ancient Hebrew alphabet so much alike, that they are not distinguishable from one another : and I presume that in process of time the S has been substituted in the Hebrew for the M. This lady, chosen by Pharaoh for the wife of Joseph, was the daughter of Poti-Phra, the priest of On, at that time the royal city. And from the near connexion in those early times of the kingly and priestly offices—from the names of her father, a compound of two royal titles Petè and Phra—from the honors designed to Joseph,—and from the circumstances of Amenoph I. leaving no sons to succeed him, I conclude that the lady was not only closely connected with the royal family, but *was actually or eventually one of the co-heiresses presumptive of the throne*, perhaps a sister or a cousin of the lady in whose right Thothmos I. obtained it. And this may explain the circumstance, why the daughter of a priest, probably an idolater, was chosen as a fitting wife for Joseph. And this hypothesis seems to me to derive some confirmation

from the substitution in one of the signets of the obelisk of Karnak of the name of Amun, Hermeen,* the name of Joseph as composed of the square-eared hieroglyphic, for the usual name of Amunth. Connected with the higher destinies of his nation, Joseph would, of course, decline the sovereignty for his descendants; but the crown of Lower Egypt, which this regent wears, seems to intimate, that his wife retained, at least, the viceroyalty of that part of the kingdom during her life: and there are some statues extant, bearing the name and signet of this regent, representing a personage with a beardless face and feminine appearance, which savour strongly of idolatry. But these seem to me rather to be dedications made to her by her kinsmen in Upper Egypt, than representations of her, erected or authorized by herself, or by her husband.

Though Joseph began his administration in the reign of Amenoph I., he could only in that reign have laid the foundation of the mighty monarchy, which arose from his exertions; and the works and embellishments and arts, which gave the empire its lustre, could hardly have begun to show themselves till the succeeding reign: and I submit that this is the interpretation of the opinion which attributes to Mœris the invention of the arts and sciences. Again, as the kings of Egypt recommenced their rule over the entire realm as Pharaohs with Amos. I would suggest that

* It is not Amun Me Hermeen, the name of Armais the father of Rameses II.

his successor Amenoph I. must have been the king whom Cedrenus mentions as the Sesostris* in whose reign Hermes reappeared, and from whose successor the line of Pharaohs sprung ; for indeed Thothmos I. held the throne only in right of his wife, and commenced that line of Pharaohs.

From a curious plate, which is given by Rosellini, from monuments at Thebes of about the age of Thothmos III., might almost be concluded that though Thothmos III. had himself known Joseph, and deified him after his death, yet, that, before the expiration of his reign, his sentiments had so far changed, that he had erased his name from the monuments, regarding him as little better than a usurper.

Every person, at all acquainted with the monuments of Egypt, is aware of the magnificent structures, as well as the capricious disposition of Thothmos III., which appears so manifestly upon his works. He evidently came to the throne young, and Joseph apparently retained the government some few years after his accession, but died long before the conclusion of his reign. Thothmos III. turned his chief attention to architecture and the arts, and appears very freely to have disbursed upon his favorite art the treasures acquired under the administration of Joseph. In the course of things also he must have completed, and perhaps inscribed with his own name and signet, several

* Diccionario places a Sesostris as the first mortal king of Egypt: Anc. Frag. 101.

of the buildings which Thothmos I. and II. had begun ; as the inscription upon St. Peter's gives to Alexander VII. the glory of having erected it. And it is indeed a complaint against this king, that he constantly appropriated to himself the works, which preceding kings had erected, by the erasure of their names, and by the inscription of his own. And to me it appears that this further complaint may be alleged, that if Joseph did ever succeed in eradicating idolatry, Thothmos III. was the first who relapsed into it again. This relapse appears to have been a gradual return. Upon his monuments I am not aware that we find any of the gross representations, and variety of gods, which appear to multiply in each succeeding reign."

Such are the marvellous conjectures concerning the exaltation of Joseph which the ancient records appear to render probable. If they be correct, the history of Joseph affords a yet further parallel to that of our blessed Lord—a parallel which although it seems to be not even obscurely and indirectly predicted or typified in the holy scriptures themselves, yet in the highest degree deserves our reverent and attentive consideration.

As has been before noted, the authority which the Son of man now exercises in heaven and earth, though it be so absolute that "all things" yea, literally "ALL things are under His feet," so that, except the Father alone, who was pleased to put all things under Him, there is no principality or power in the heavenly places

which is not subject to the absolute dominion of the Messiah, still Christ hath a *delegated* authority, a commission from another, which he will hereafter resign. "When all things shall be subdued unto Him, then shall the Son also himself be subject unto Him that put all things under Him, that God may be all and all." (1 Cor. xv. 25.) But by this mysterious resignation of supreme power, the Son of God shall surrender none of His glories. He is one with the Father in glory: He will still, after He has resigned and abdicated the throne of delegated dominion,—still be glorified with the Father, with "the glory which He had with Him before the world was." (John xvi.) We have a very remarkable illustration of this mysterious transaction, if not an actual type of it, furnished by profound history. The destruction of Jerusalem by Titus is generally admitted to be typical of the second advent of Christ. It marked the close of a dispensation, and it inflicted a fearful judgment upon the enemies of God. Titus, who led the armies of Rome, was *the son* of the then reigning Emperor Vespasian; and "the father had committed all judgment unto the son," by giving him absolute command of all the forces of the empire, in order to the reduction of the rebellious province of Judea. Not long after this, Vespasian associated his son with himself on the imperial throne: the general laid down his rule, that the Emperor, or Emperors, might be "all in all."* The history of Joseph, according to the conjectures of antiquaries, affords also a parallel in the same mysterious transactions.

* See the "Future States," by the author of this work, in the article entitled "The two thrones" in the Appendix.

Joseph, beyond all dispute, held supreme authority in Egypt, *by delegation* from Pharaoh : and if the mystic symbols of the hieroglyphics have been rightly interpreted, he afterwards laid this authority aside, not to the diminution of his glory, but its increase, for he became co-heir of the throne of Egypt; and sat upon the same throne with another; exercising, by right matrimonial, a co-equal authority. Now, as the Father and the Son are one, so are Christ and his Church one: and as Christ and his Church are one, so also are the man and the woman one, when God has joined them in the marriage bond. Thus Christ prayed for his Apostles, saying, "Holy Father, keep through thine own name those whom thou hast given me; that they may be one, as we are;" and further said, "neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one." These words prove that to the perfect unity between the Father and the Son, the unity between Christ and his Church is analogous; and other passages of the scriptures prove, in like manner, what we have said of the marriage bond. "The husband is the head of the wife, even as Christ is the head of the Church they twain shall be one flesh;" (words quoted by the Apostle from the first pages of the book of God.) "This," he continues, "is a great mystery; but I speak concerning Christ and his Church." (Ephes. v. 23, 31, 32.) We conclude that Joseph, united in marriage with Queen Asenath, did truly, and by divine appointment represent and typify the union

that is betwixt the Father and the Son ; and in exercising supreme power in Egypt by right matrimonial, did truly foreshadow and delineate, however feebly and imperfectly, the government to be hereafter exercised, in virtue of the Divine unity, by the everlasting Son of the Father, when his present vice-regal authority as Son of man has been laid aside.

This most inscrutable and mysterious change in the supreme government will be effected, that "God may be all in all ;" and it will be preceded by *a complete victory and triumph over every enemy, over sin and death.* This also seems to have been typified in the history of that most wonderful personage whose life we have been contemplating ! For it appears that he checked superstition, and repressed idolatry ; and *introduced the worship of the one true God.* It is indeed unquestionable that his success was but partial and temporary ; the temples of Egypt were again frequented by the demon worshippers, whose fathers had erected them ; the former horrid rites were re-enacted ; the Prince of the power of the air, and his angels of darkness, recovered their accursed influence, and when the deluded multitudes were assembled around their shrines, there were they in the midst of them. But we need not be dissatisfied that all earthly types should fail adequately to represent heavenly things ; that the rainbow of hope and promise, the figure of that which everlastingly encircles the throne of Deity, should after a while fade from the sky ; and that Joseph's victories over evil in Egypt should for a few short years only stand forth

as types of *His* conquests, "whose dominion is an everlasting dominion, and His kingdom that which shall not be destroyed."

Conclusion.

*Addressed especially to those who still expect the first
advent of the Messiah.*

We have now traced the history of Joseph from his earliest youth, to the period of his mature age, when he wielded a delegated but absolute sceptre in the land of Egypt. Having before us, at the same time, the Book of Genesis, and the Books of the New Covenant, we have seen, with greater and greater certainty, as we have proceeded, that there can be traced a close correspondency, or analogy, between the things recorded of Jesus of Nazareth in the "Gospels" which are received by all Christians as a portion of the word of God, and the things recorded of Joseph in those sacred volumes, which all, both Jews and Christians, believe to have been written by their great law-giver Moses, under the immediate guidance and inspiration of God. And you, men and brethren, who pride yourselves on your descent from the family of Abraham, are most especially invited and entreated to consider, whether, or not, in fact such a correspondency or analogy is really traceable. There is also offered for your consideration, a parallel equally remarkable between the dealings of Joseph with his brethren, and the man-

ner in which they were affected towards him, with what devout Christians testify to be their own actual experience, or at least their full belief and persuasion, of an inter-communion between themselves, and a risen and glorified Saviour. Consider whether this further parallel can be called merely imaginary ; or whether it be not as real and true as the other : and if these correspondencies seem to you to be *not* imaginary, then shrink not from the only rational conclusion. It is utterly impossible that such correspondencies, if they actually exist, should be the work either of chance, or of man's design. They *must be of God*. Either by the secret influences of His Holy Spirit, or by the equally unsearchable and even more mysterious orderings of His Providence, the all-wise God has caused the history of Joseph and his brethren to correspond, in a great multitude of particulars, and with a most marvellous minuteness, with that of Jesus and his Disciples : and for what less purpose can this have been done, than for the glory of the Son of David, the promised Messiah ? The types of Scripture, like its prophecies, are all of Christ and his Kingdom, and would be degraded by application to any other than He.

Let it not offend you, brethren, that your attention is called to the Book of Genesis by one who terms himself a Christian. Even if we be mistaken,—suffer us to say that for argument sake we suppose this—concerning the meaning of the writings of Moses and the Prophets, we at least profoundly venerate them. We teach them to our children, and we read them in our Churches : we print and circulate copies of them

by hundreds of thousands: we seek to distribute them throughout all the world. We recognise no higher rule of life than is contained in the commandments of the Jewish law, to love the Lord our God with all our hearts, and our neighbours as ourselves. We recite, or chant, or sing, the Psalms of David in all our assemblages for public worship; we study carefully the writings of the Prophets, with the desire to learn from them the truth concerning the Messiah, and we hope for no future blessedness, but such as we shall share with Abraham, Isaac, and Jacob in the Kingdom of God. The writers of what we term the book of the New Testament, or Covenant, were all Jews: and their writings testify that they never ceased to retain the deepest veneration for the books of Moses and the prophets. When they became Christians, they forsook not their former religion, but were continually in the Temple, praising and blessing the Lord God of their Fathers. In all this, the disciples of Jesus, both in ancient and modern times, have but humbly imitated the example of the Master whom they adore. "Think not," said He, "that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." "Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And the conduct of Jesus was altogether consistent with these declarations. He frequented the Synagogues on the Sabbath days; the danger of persecution did not deter Him from publicly attending the Divinely appointed feasts: He eat the Passover with His disciples. Full of zeal for His Father's house, he overthrew

the tables of the money-changers in the Temple, and the seats of them that sold doves, and would suffer none to carry any burden through the sacred enclosure. At the same time, He maintained the authority of the constituted rulers of the Jewish Church. "The Scribes and Pharisees sit in Moses' seat; all things whatsoever therefore they bid you observe, those observe and do." Profoundly acquainted with every part of the written word, He declared His crucifixion necessary, and patiently endured its disgrace and agony, "that the Scriptures might be fulfilled." And let the commencement of the Gospel of Matthew, or the first four or five chapters of the "Acts of the Apostles," or Paul's Epistle to the Hebrews, prove whether the Apostles were wanting in veneration for God's word;—and let the present work, the work of a Bishop in the Christian Church, be a proof to you, that we Christians not only accept as Divine, the writings of Moses, but love them and study them; and find in them a depth and significance far beyond the mere letter.

Would to God, that you could see that *we have found the Messiah* in them! Doubtless He *must be* there; not in the prophecies only, which evidently relate to Him; but concealed under manifold types, of which it is the privilege of loving faith to discover the secret import. He is in the history of Joseph and his brethren. Oh, that you could discover Him there! Then at length you would understand, that as Joseph by the Divine decree, first suffered bondage in Egypt, before he was clothed with authority, and had power to de-

liver his brethren ; so the Messiah first entered the grave, that through His death, resurrection, and ascension, He might deliver those who are tied and bound by the chain of their sins. Then would a further discovery open upon you. As Joseph stretched forth his hands towards his brethren, when he made himself known to them, saying, " I am Joseph your brother, whom ye sold into Egypt," yet not reproaching them, but rather weeping over them, so would Jesus, the true Messiah, speak from heaven to your hearts, saying, " I am Jesus, whom you rejected and delivered to the Gentiles to be crucified—Jesus, your brother, and your Saviour, who is ready to deliver you from all evil, and receive you into the kingdom of the Father."

But I cease. For none can make the Messiah known, but God Himself. May His holy Spirit, of which it was promised, that He should " take of the things of the Christ, and shew them unto men," lead those who are still estranged from Jesus through unbelief, to discover in Him their Saviour ; and so prevail with those who acknowledge His authority to be indeed Divine, that the image and likeness of Christ, His sufferings, and His victory, foreshadowed in the history of Joseph, may be found inscribed on their inmost hearts !



the 1990s, the number of people with a mental health problem has increased by 50% (Mental Health Foundation 1999). The prevalence of mental health problems has increased in the general population, and the incidence of mental health problems has increased in the prison population (Mental Health Foundation 1999).

There is a growing awareness of the need to address the mental health needs of prisoners. The Department of Health (1999) has published a strategy for mental health services, which includes a commitment to improve the mental health of prisoners. The Department of Health (1999) has also published a strategy for mental health services, which includes a commitment to improve the mental health of prisoners.

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